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ABSTRACT

This training manual for early childhood special education service providers aims to develop an understanding of the roles culture plays in interpersonal dynamics, how adults blend to form unique family life ways, and how families arrive at appropriate early intervention techniques and activities for their special needs children. Participants explore what each family brings from the past and adapts from the present. The training creates an awareness of how to determine a goodness-of-fit between the intervention plan, the family's life ways, and the child's needs. The training is based on a continuum of growth toward an awareness of the role culture plays, explored in the following six stages: (1) self-awareness of the role culture plays in one's own life; (2) cultural exclusiveness (exploring the negative and positive aspects of one's culture from an insider's view); (3) consciousness raising (realization that there may be life ways other than one's own); (4) heightened awareness (viewing culture from an outsider's perspective for its structure and function); (5) overemphasis (outsiders' views of a culture as having life ways better than one's own); and (6) balance and integration (belief that there are many cultural ways that are correct). The training workshops involve discussion, mini-lecture, large and small group activities, self-awareness activities, ethnographic observation skills, ethnographic interviewing skills, and audiovisual aids. Numerous handouts, overhead transparency originals, and supplemental materials are provided. (Contains 40 references.) (JDD)

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UNDERSTANDING FAMILY UNIQUENESS THROUGH CULTURAL DIVERSITY

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UNDERSTANDING FAMILY UNIQUENESS THROUGH CULTURAL DIVERSITY

PURPOSE: The purpose of this component is to understand: the roles culture plays in interpersonal dynamics; how adults blend to form unique family life ways; and how a family arrives at appropriate intervention techniques and activities.

BENEFIT: Participants will explore what each family brings from the past and adapts from the present. This component will create an awareness of how to determine a goodness-of-fit between the intervention plan, the family's life ways, and the child's needs.

TARGET AUDIENCE:
Administrators, Teachers, Counselors, Medical Staff, Therapists, Social Workers

FORMAT: Each workshop is distinct. All are interactive. Discussion, mini-lecture, large and small group activities, self-awareness activities, ethnographic observation skills, ethnographic interviewing skills, and audio-visual aids are used to build skills to reach the Balance and Integration Stage of the cultural continuum.

COMPETENCIES:

1. Participants will give examples of how they have experienced the salient features of culture.
2. Participants will identify aspects of the culture of their family of origin.
3. Participants will give examples of family strengths based on "Family Living: A Cultural Inventory."
4. Participants will name some of the positive and negative aspects of ethnocentrism.
5. Participants will name the micro cultures that make up their current, unique culture.

6. Participants will give examples of the role culture plays in each individual life/family.

7. Participants will identify their values and beliefs and how these influence their interactions with others.

8. Participants will describe how to negotiate with a family when they are at opposite poles in their values or beliefs to arrive at neutral strategies to the family's satisfaction.

9. Participants will describe other cultures in terms of their structure and form as a means to group survival.

10. Participants will demonstrate basic ethnographic observation skills.

11. Participants will explain how to use the information gleaned from ethnographic observation to formulate questions to begin ethnographic interviewing.

12. Participants will give examples of the burden of culture.

13. Participants will demonstrate "Good Questions" (C.O.N.S.).

14. Participants will demonstrate ethnographic interviewing skills.

15. Participants will identify a family's values and belief system to find out what is meaningful and appropriate for that family.

16. Participants will demonstrate cultural relativity (the belief that there are many cultural life ways that are correct each in its own location and context), by accepting and using that family's life ways.

17. Participants will seek a "cultural guide" when working with a family from a different culture (the "cultural guide" can be a family member).

TIME: The self-awareness workshop is four to five hours depending on participant needs. The additional three workshops range from four-to-six hours per session. The most effective use of this content is a two or three-day workshop format, however other arrangements can be negotiated.

WHERE: Training can occur at the local school or program site.

WHEN: It is advisable to begin early in the program year. The workshops' assigned **"Take Home Experiences"** give participants opportunities for internalizing and processing concepts or skills presented in the workshops.

FOR INFORMATION ON SPECIFIC DETAILS FOR YOUR PROGRAM, CONTACT:

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UNDERSTANDING FAMILY UNIQUENESS THROUGH CULTURAL DIVERSITY

COMPONENT OUTLINE

I. SESSION - THE SELF-AWARENESS PROCESS

A. Introduction
  1. Project Ta-kós Approach to Culture
  2. Component Overview
  3. Definition of Culture
  4. Function of Culture

B. Self-Awareness
  1. Exploring One's Culture
  2. Family Living: A Cultural Inventory

C. Cultural Exclusiveness
  1. Role Culture Plays in Each Individual/Family Life
  2. Ethnocentrism
    a. Positive Aspects
    b. Negative Aspects

D. Consciousness Raising
  1. Beginning to Look at Other Life Ways
  2. Comparing Cultural Practices

II. SESSION: HEIGHTENED AWARENESS

A. Studying the Structure of a Culture
B. Values and Beliefs
C. Observation
D. Ethnographic Observation
E. Cross-Cultural Parenting Roles and Goals

III. SESSION: OVEREMPHASIS

A. Attributing Culture as the Reason Behind Actions
B. The Burden of Culture
C. Ethnographic Interviewing
    1. Rapport Building
    2. Listening/Responding Skills
    3. Interviewing Skills

IV. SESSION: INTEGRATION AND BALANCE

A. Cultural Relativity
B. Balance Self-Check
C. Resources

UNDERSTANDING FAMILY UNIQUENESS THROUGH CULTURAL DIVERSITY

PURPOSE: Professionals need to understand the roles culture plays in family interpersonal dynamics and how adults blend to form unique family life ways. Understanding a family's beliefs and values will determine which intervention techniques and activities best fit the family's functioning style. This component will create an awareness of how to determine a goodness-of-fit between the intervention plan, the family's life ways, and the child's needs.

RATIONALE: Family life ways come from practices and behaviors passed down through generations. This cultural context influences how mothers, fathers, and other adults interact with each other and with children. There is no form of family cultural context that remains unchanged because each generation is influenced by the community in which they live. Therefore, it is necessary to explore what each family brings from the past and recognize what each family adapts from the present.

NARRATIVE OF CONTENT:

This component is based on an adult continuum of growth toward an awareness of the role culture plays in paving the path for professionals to build collaborative partnerships with families. The continuum is explored in the six following stages:

* **SELF AWARENESS:** Self awareness is the process of discovering one's unique cultural life ways. Individuals become aware of their own culture; the emphasis is on the role culture plays in one's own life, family of origin and current family.

* **CULTURAL EXCLUSIVENESS:** Culture is explored from an insider's view. The exploration focuses on what is significant to the culture. Both the **negative** and the **positive** aspects of one's cultural group are examined.

* **CONSCIOUSNESS RAISING:** At the same time people explore their own cultural life ways, they begin to look at others. One begins to question, "If this is true for my culture, is it true for others?" It is the dawning of realization that there may be other life ways than one's own.

* **HEIGHTENED AWARENESS:** Culture is looked at from the perspective of one who is not a member of the culture. The question now becomes, "If this is true for my culture, and it is not true for this culture, what would be true for this culture?" Skill building includes **ethnographic observation** strategies. Culture is viewed from an outsider's perspective for its structure and function.

* **OVEREMPHASIS:** From the outsider's perspective culture is viewed as ideal, romantic, or as having life ways that are better than one's own. Being introduced to a culture, one develops an infatuation with the life ways of that culture, believing them to be superior to any other. The outsider will experience a 'falling in love' stage with a culture. From an insider's perspective the burden of cultural group membership and non-membership is also explored. Skill building includes **ethnographic interviewing**.

* **BALANCE AND INTEGRATION:** Everyone is viewed as a cultural being involved in a dynamic, continuous developmental change process effecting the manner in which they live their lives. This concept is best represented by **Cultural Relativity**, the belief that there are many cultural ways that are correct, each in its own location and context. A family's life way, which includes a beliefs and values system, is explored to learn what the family considers meaningful and appropriate.

USER'S GUIDE

Philosophical Approach

The Project Ta-kós approach to Understanding Family Uniqueness Through Cultural Diversity is based on participants identifying their own unique cultural beginnings with their family of origin's culture. Only after participants gain an understanding of their own cultures can they begin to look at cultural relativity as the life-long learning process that it is.

Our approach states that the cultural continuum is not an intellectual process that can be acquired by only reading the literature. Our approach states that the cultural continuum must be experienced. To ensure this experiential approach, participants are given **"Take Home Experiences"**. These activities must be completed prior to the next session. They are used to help the participants, even in a seemingly homogeneous group, learn about the implicit and explicit aspects of learning about culture and families.

Each workshop builds on the previous workshops. The workshop series must be completed in the following sequence: Self-Awareness, Cultural Exclusiveness, and Consciousness Raising are completed in the first workshop; Heightened Awareness in the second workshop; Overemphasis in the third workshop; and Integration and Balance in the fourth workshop. The facilitator must be very familiar with the materials and should try out the exercises prior to facilitating the workshops.

PRE-REQUISITES FOR FACILITATORS:

In field-testing Understanding Family Uniqueness Through Cultural Diversity in educational and health care settings, various approaches were used. The most effective training resulted when the Facilitator possessed these traits:

1. **the ability to speak from own experience of being diverse**
2. **the ability to respect others' experiences as being valid**
3. **experience as large and small group facilitator**
4. **experience as trainer in early childhood special education**

These traits are vital for participants to feel safe enough to challenge their own comfort zones or to do their own cultural information sharing. Of these traits, the ability to speak from one's own experience of being diverse and to respect others' experiences as being as valid as own experience were critical.

When Facilitation teams were used, in addition to the above traits, the more diverse the team, the more effective the workshops. Diverse means the team

is mixed by ethnicity, gender, religion, etc. The Facilitation Team must always demonstrate Cultural Relativity (the belief that there are many cultural life ways that are correct, each in its own location and context) towards one another. When Facilitation Teams modeled Cultural Relativity participants always note on evaluations, "the trainers danced so well together". For the Facilitators to "dance well together" they must have:

1. knowledge of each other's cultural group's historical experience
2. knowledge of words and phrases that negatively "push buttons"
3. knowledge of each other's cultural group's accomplishments
4. desire to continue to learn about each other's cultural values

Regardless of how intimately a Facilitator knows a team member's culture, that Facilitator:

1. only fields questions corresponding to own culture
2. refers all questions or comments about a team member's culture to that team member

To be effective Facilitators of Understanding Family Uniqueness Through Cultural Diversity, the following characteristics should also be present:

1. Demonstrate AWARENESS through:
    - ability to suspend judgement, focus on the cultural value
    - ability to demonstrate positive regard
    - ability to demonstrate effective listening
    - ability to give effective feedback
    - willingness to be vulnerable
    - willingness to take risks first
    - ability to create verbal rapport
    - ability to self-disclose
    - willingness to disclose motives, intent
    - ability to own feelings
    - ability to demonstrate effective non-verbal prompts and supports
    - ability to laugh at self
    - ability to create a safe, participatory environment
    - recognize and acknowledge own beliefs and values

2. Must demonstrate ACCEPTANCE by:
    - openly sharing information before asking others to share
    - checking for understanding when misunderstanding or mis-communication occur
    - making it clear that mistakes are part of the learning process
    - being perceived as non-threatening
    - keeping from getting defensive about mistakes
    - honoring resistance by carefully listening and validating feelings
    - validating all participants' experiences

3. **Must assume STUDENT ROLE in being a cultural explorer:**
   - **model desire to constantly learn about life ways, values and beliefs**
   - **admit lack of knowledge, ask for help**
   - **examine interpretation of behavior and consequences**
   - **explore aspect of belief or value that caused issue**
   - **be flexible enough to allow participants to deviate and address issue causing confusion**

TIME AND DURATION:

This manual was written as a series of four workshops. The original intent was that the model would be a four-day workshop series, occuring montly or bi-monthly. This approach allowed participants time to complete their **"Take-Home Experiences"** and process new concepts. While this approach was successful, the most efeective work occured when workshops were day long, back-to-back sessions.

The day long, back-to-back sessions, quickly became intense work groups. The Facilitators realized very early in the process that the optimum number of participants, per group is below twenty (20) and above ten (10).

One reason for this behavior was the high trust level, not only with and for the Facilitators, but among and with participants. As a result of our findings we support the day long, back-to-back sessions as the most effective method of implementing **UNDERSTANDING FAMILY UNIQUENESS THROUGH CULTURAL DIVERSITY**.

FACILITATOR GUIDE

HOW TO LEAD A GROUP

An effective facilitator leads the group in such a way that members feel they share common concerns. In an atmosphere of mutuality, group members feel accepted when they raise problems. They feel, too, a willingness to listen, empathize, and learn from other members of their group.

An effective facilitator recognizes that group members learn best from each other, particularly if the content relates to that which a member has used successfully. Most participants become willing to consider new ideas when they can release feelings about their own experiences.

At the start of the workshop, participants may hesitate to share personal feelings and experiences. Facilitators can reduce some of the group's tenseness with appropriate humor and a relaxed attitude. They can help relax the group also by describing common difficulties of child-rearing or personal experiences.

If you believe that it's more important to be an effective listener and facilitator than it is to have a precisely correct answer, you will realize that you need not be the expert in order to facilitate this workshop.

PRINCIPLES OF LEADERSHIP

Facilitators bring their personal beliefs and values to the group. They are effective group leaders who conduct workshops according to the following principles:

1. Leaders are sensitive to the potentially encouraging forces in a group and lead the group in a way which promotes cooperation and cohesiveness.

2. Leaders believe in the ability of people to grow and change. Leaders are not involved in gratifying themselves, but in encouraging the growth of group members.

3. Leaders provide experiences which allow group members to recognize their own assets. They avoid the role of expert or authority.

4. Leaders are concerned with developing an atmosphere of mutual trust and encouragement among group members.

Effective leaders will not possess all these desirable traits - no one does. But they will not be discouraged by their imperfections, either. They will proceed as well as they can, alert to ways they can improve.

SIX FACILITATOR SKILLS

The following skills of leadership can help each discussion be productive:

1. **Structuring** sets the purpose and goals of the group and the procedures of the workshop.

This workshop is not merely open discussion, nor is it family therapy. It does NOT focus on intensive discussion of individual problems.

Structuring requires the leader to be continuously aware of what is happening and to determine whether it is within the purposes of the group. The leader who structures well senses when it is appropriate to permit latitude in discussions and when it is prudent to draw boundaries.

2. **Universalizing** is the process whereby a leader helps group members become aware that their questions and concerns are shared by others.

If the members are to work together and to feel concern for each other, they must learn to listen to each other and discover that their concerns are not unique, but often common experiences.

Group cohesion is promoted by a simple strategy: the leader's asking what others think about a presented problem. After hearing a question or a puzzled comment, the facilitator may ask, "Has anyone else wondered about that? Has anyone else had difficulty trying to . . .? " As responses come forth, listeners recognize they are not isolated in their feelings, questions or concerns.

3. **Linking** is the identification of common elements. It is a skill which requires a leader to listen carefully to the questions and comments expressed in the group.

As thoughts and feelings are expressed, listen for themes which are similar - but which may not have been recognized as such by other group members. Linking clarifies communication by helping members see that they have similar feelings or beliefs. Point out similarities or differences; for example, "The way you described the neighborhood you grew up in sounds very much like what Susan described even though Susan grew up in a different part of the country. Did you also find it difficult to make new friendships at the beginning of your high school year?"

4. **Feedback** is the process whereby a person gets reactions from members of the group concerning what he or she has just said or done. Feedback enables a person to understand how she or he is being perceived by others.

The effective leader recognizes the value of feedback, points out its function in the group, and shows how it works by "feeding back" information to group members and clarifying what has happened. Saying to a member, "Your face lit up and your eyes sparkled when you were telling us about your community dances and how your family participated by being musicians and getting everyone to joke and laugh. It sounds like those memories really make you happy. Is that what you feel? Have you shared these stories with your children?"

Feedback does not demand a change; it only shares an observation. It must be done in a spirit of mutual respect and caring. Any decision to change rests with the receiver.

5. **Focusing on the positive** actions of people gives members encouragement and leads them to encourage each other. Encouragement is a necessary skill, therefore, it should be practiced in the group.

6. **Summarizing** helps members to understand ideas, procedures, and attitudes that have been expressed and to integrate what they have learned. The summary is verbal, not written, so all may benefit from the exchange.

A summary may deal with the content of the meeting, the feelings of members, or with the level of their involvement. Group members can be asked to summarize at appropriate times. The facilitator needn't wait until the end of the workshop to help clarify the outcomes of the workshop.

ANSWERING QUESTIONS

A question comes up. It's directed to the facilitator. What does the facilitator do?

First, get other group members to think about the question. To the group, say something such as, "What do you think about that? How would you have handled that?" By doing so, you will tap the wisdom of the group and "universalize" the problem posed by the question.

Redirecting a question not only stimulates, involves, and brings the group together; it also demonstrates a facilitator's faith and belief in people's ability to find their own answers.

The difference between effective and ineffective helpers lies in their basic beliefs about people. Effective helpers believe that:

> People are able, not unable. They have the capacity to solve their problems.
>
> People are friendly, not unfriendly. They expect a reciprocal relationship.
>
> People are worthy, not unworthy. They possess dignity which must be respected.
>
> People are basically internally, not externally, motivated. They are creative and motivated from within.
>
> People are dependable, not hindering. They are sources of satisfaction and enhancement.

A facilitator must genuinely hold these beliefs about people if the facilitator expects to encourage psychological growth. It is impossible to "sell" a democratic approach if one is authoritative and displays a lack of trust or acceptance in group meetings.

An effective facilitator must also project an impression of self-confidence. This rests upon a belief that one is adequate to meet the responsibilities and challenges of life. It comes from knowing that one is acceptable, likable, and able to bring about a positive response from people. A feeling of personal adequacy allows one to feel that sense of self-esteem which comes from being identified with others rather than alienated from them.

A feeling of personal adequacy also gives a facilitator something else - the courage to be imperfect. For this workshop, you do not have to feel that you must handle each situation perfectly. Because you believe in yourself, you are free to believe in others and in the power of the group.

A COMMON PROBLEM FOR THE FACILITATOR

Even experienced group facilitators encounter difficulties. Many of these problems can be traced to a common denominator: the participant who resists - knowingly or unknowingly - what the rest of the group is trying to accomplish.

Communicating honestly and directly is not easy. When we feel unsure of ourselves, we may defend ourselves by "playing games."

People who play "Monopoly" believe they must be the center of attention. They become concerned whenever they are not the focus of discussion. These people have a number of purposes for monopolizing a group. Aside from enjoying the attention of other members, they develop strategies for controlling and contesting the position of the leader.

To lessen the influence of a monopolizer, you might say "I'm getting concerned that time is going fast and we need to move on to other things. If there's time later, we can come back to this." Then move on.

Adapted by Project Ta-kós from Systematic Training for Effective Parenting (STEP) *Leader's Guide* by Don Dinkmeyer and Gary D. McKay, 1976, American Guidance Service, Inc., Circle Pines, MN 55014. Permission to adapt and reprint granted by publisher. All rights reserved.

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GETTING STARTED

FACILITATOR NOTE:

OVERHEAD
page: 74

After the greetings and introductions have been made it is essential to create a safe, participatory environment. Do this by posting the rules on **"NO C. C. J." overhead** where they will remain visible throughout the workshops. Go over them. Ask the group if there are any that need to be added. Get group consensus to abide by the rules.

Throughout the workshop hold participants to these rules.

NO C. C. J.

- No criticism
- No condemnation
- No judgment

- -

- Talk only about your own culture
- Talk only of your own experience
- Use "I" statements
- Agree that it is OK to disagree
- Participate
- Have Fun!

Patricia Parham, Ph.D.

SESSION I:

THE SELF-AWARENESS PROCESS

SESSION I: THE SELF-AWARENESS PROCESS

WHAT YOU NEED:

INTRODUCTION

Handouts:

Project Ta-kós Cultural Continuum
Family
Definition of Culture
What Are Life Ways?
Family-Centered Approach
Culture: What It Is
Culture: What It Is Not
Cultural Continuum

Overheads:

No C.C.J.
Objective 1
Comparison Of Cultural Study
Emic/Etic Views
Steven Lopez
Project Ta-kós Cultural Continuum
Objective 2
Definition of Culture
Objective 3
Classical
Modern
Objective 4
Culture At Work

Equipment and Materials:

Overhead Projector for all of Session I

Supplemental Materials:

The Etic and The Emic
Emic Approach

SELF AWARENESS

Handouts:

Family Living: A Cultural Inventory; parts:
I. Family Celebrates A Birth
II. Family Sends First Child To School
III. Family Celebrates A Child Reaching Puberty

Overheads:

Objective 5

CULTURAL EXCLUSIVENESS

Handouts:

Family Living: A Cultural Inventory; parts:
IV. Family Copes With Separation or Divorce
V. Family Copes With Death
VI. Family With A Child Who Has Special Needs

Overheads:

Objective 6
Ethnocentrism (Hoops, 1979)
Ethnocentrism 1-2
Positive Ethnocentrism
Negative Ethnocentrism
Ethnocentrism (Sumner, 1940)
Culture Is Like A Map
Your Culture

CONSCIOUSNESS RAISING

Handouts:

Family Living: A Cultural Inventory; parts:
VII. Family Celebrates Graduation
VIII. Family Celebrates Marriage
Micro Cultures That Shaped My Cultures
Child-Rearing Practices
Culture: What It Means To You

Overheads:

Micro Cultures

Supplemental Materials:

"Barriers To Multiculturalism: Historical Perspectives On Culture And Character In American Society"; Edson, C.H.; Coalition Quarterly: A Publication Of The Technical Assistance For Parents Program (TAPP) Project; Vol. 6, Nos. 2 & 3; Spring/Summer 1989; Boston, MA.

INTRODUCTION

OBJECTIVE 1

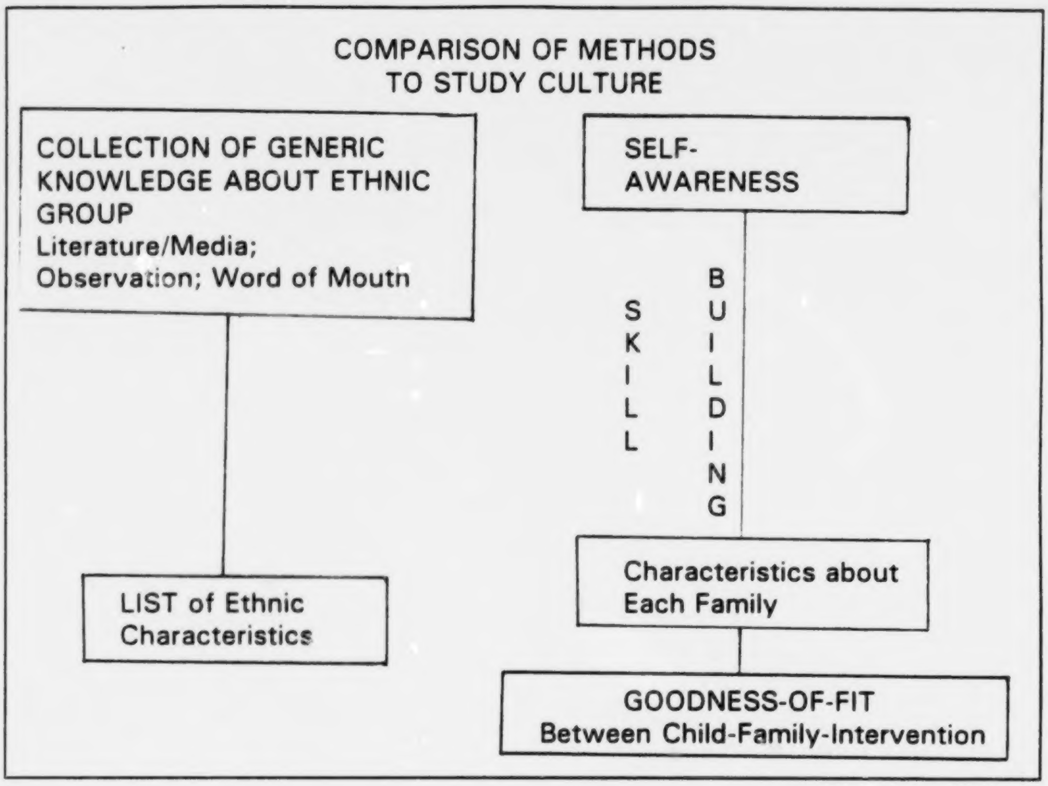
To explain the Project Ta-kós approach to training cultural diversity.

OVERHEAD:
page: 75
Display **"OBJECTIVE 1" overhead**, read it then give mini-lecture.

MINI-LECTURE: Most self-study of culture begins by collecting knowledge on ethnic groups. This knowledge is generic and is gained through literature, media, travel (observation), and by word of mouth. Project Ta-kós does not use this self-study method. Project Ta-kós begins at a different place: self-awareness. It follows a different path in that all generic knowledge is actively filtered through you. You will learn to see how each stage on the cultural continuum begins with you. The final goal is to obtain a goodness-of-fit between the intervention plan, the family's life ways, and the child's needs.

FACILITATOR NOTE: It is important to make the diagram clear to participants.

OVERHEAD:
page: 76
Display **"COMPARISON OF CULTURE STUDY" overhead**, and continue with mini-lecture.


COMPARISON OF METHODS TO STUDY CULTURE
COLLECTION OF GENERIC KNOWLEDGE ABOUT ETHNIC GROUP
Literature/Media; Observation; Word of Moutn
LIST of Ethnic Characteristics
SELF-AWARENESS
SKILL BUILDING
Characteristics about Each Family
GOODNESS-OF-FIT
Between Child-Family-Intervention

If the left side is considered alone, the interventionist can only form a **list** of family characteristics based on generic assumptions about that family's cultural origin. The right side begins with self-awareness, finding out what is true about you and your family's culture. After self-awareness, we can add general knowledge of ethnic groups and personal experience through an etic/emic skill building process in the Ta-kós cultural continuum. Through the etic/emic skill building process of the cultural continuum we create a richer, more personal, more accurate essay about each family, resulting in a higher likelihood of goodness-of-fit between each family and interventionist.

MINI-LECTURE: Dr. Steven Lopez from the University of Southern California at Los Angeles, as part of his class requirement, asked his psychology graduate students to consider culture when working with clients. Lopez found that his students were following the etic/emic stages described in the field of anthropology.

OVERHEAD: Display and read **"ETIC/EMIC VIEWS"** overhead.
page: 77

ETIC VIEW: uses universal norms
EMIC VIEW: uses cultural specific norms

FACILITATOR BACKGROUND INFORMATION:

Facilitator, you may use the following information to address questions that may be posed by participants. All training in this module will be based on either the etic or the emic approach to learning culture. Participants are not required to know all of this information. They should, however; be able to recognize the framework for their learning of culture.

RATIONALE FOR ETIC/EMIC APPROACH:

The etic approach to observation of behavior gives us a broad training as to the kinds of behavior occurring around our country and around the world. This may prepare us to recognize the different kinds of events we observe and to see the slight differences in similar events. During this process, we may obtain a technique or symbolism for recording the event. Even a specialist coming from a sharply differing culture has no other way to begin his analysis than by starting with a rough, tentative etic description.

The emic approach leads to an understanding of the way in which a culture is constructed. It views the culture not as a series of miscellaneous parts, but as a working whole. It helps us to appreciate the culture as an ordered whole and to understand the individual's attitudes, motives, interests, responses, conflicts, and personality development.

FACILITATOR NOTE:

You may use **"THE ETIC AND THE EMIC" handout**, if participants desire additional information, found in the Supplemental Materials pages 96 and 97.

THE ETIC AND THE EMIC

Pike (1966) described the **ETIC** and **EMIC** standpoints for the description of human behavior as:

ETIC APPROACH:

- Treats all cultures at one time
- Units/classifications, based on prior broad sampling or surveys
- Organization of a world-wide cross-cultural scheme may be created by an analyst
- Descriptions or analyses are "alien" in view
- System may be set up by criteria or "logical" plan whose relevance is external to the system being studied
- Criteria may be considered absolute or measurable
- Does not require that every unit be viewed as part of a larger setting
- Two units are different when instrumental measurements can show them to be so
- Data obtainable early in analysis with partial information

RESULTS: Etic data provides access into the cultural system as the starting point of analysis.

As cultural explorers, we use the etic view, the outsider's view, whenever we begin to look at a culture that is not our own culture. We also use the etic view to begin our constructual analysis of the other culture to our own. In Self-Awareness, Cultural Exclusiveness, and Consciousness Raising, we are in the etic mode.

EMIC APPROACH:

- Culturally specific, is applied to one culture at a time
- Regardless of how much training one has, emic units must be discovered, not predicted
- The structure of a particular system must be discovered
- Descriptions provide an internal view and the criteria is external to the system. Represent the view of one familiar with the system and who knows how to function within that system
- Discovery of the system requires inclusion of criteria relevant to the internal functioning of the system itself
- Criteria relative to the internal characteristics of the system can be usefully described or measured relative to each other
- Insists that every unit be seen as somehow distributed and functioning within a larger structural unit or setting, in a hierarchy of units and hierarchy of settings as units
- Units are different only when they elicit different responses from people acting within the system
- Criteria require a knowledge of the total system to which they are relative and from which they ultimately draw their significance

The emic view is an insider's viewpoint. The emic is concerned with trying to find out the meaning of a word, value, belief, or action to that person or group of people. Beginning with Heightened Awareness, we begin to use the emic approach. In Overemphasis, the emic approach prevails. In Balance and Integration, both the etic and the emic approaches are used according to the needs of the cultural explorer.

OVERHEAD: Display **LOPEZ overhead** and read.
page: 78

A. Failure to consider culture

B. Heightened awareness of culture - Feeling of being overwhelmed (ex. ethnic issues in newspapers become salient) Danger of applying cultural specific when not there.

C. Burden of Considering Culture (and Gender) - over extension/overemphasis on cultural specific - creates cognitive load

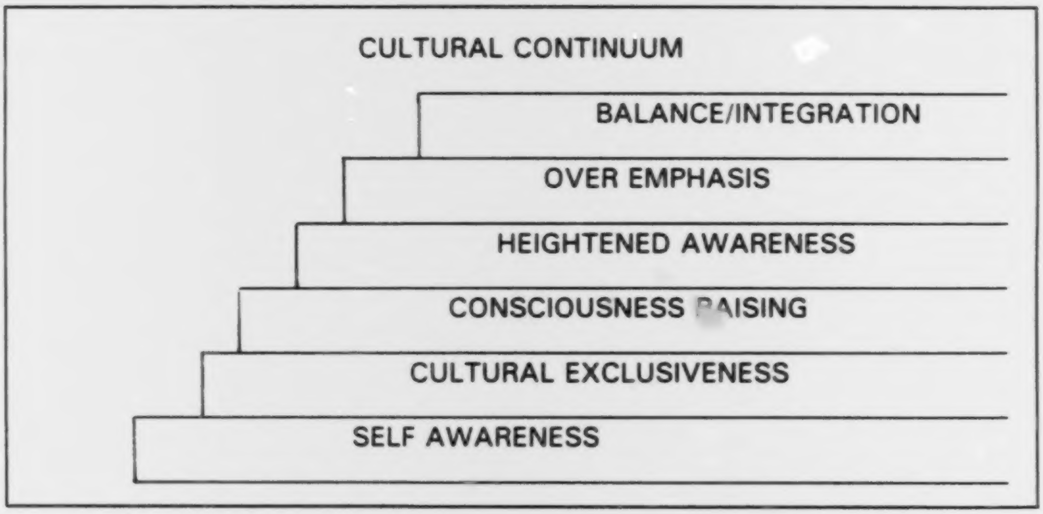
D. Integration - a life long endeavor to be culturally sensitive

- Steven Lopez, 1988

MINI-LECTURE: Lopez found that his students went through these stages in dealing with culture. Lopez discovered these four stages as a by-product of the work his students were asked to perform when considering culture in working with clients. Project Ta-kós took Lopez's continuum and expanded the continuum. Project Ta-kós developed six stages to the cultural continuum as a life span endeavor.

HANDOUT:
page: 50
OVERHEAD:
page: 79

Display and hand out the **"PROJECT TA-KÓS CULTURAL CONTINUUM"** and go over material.


CULTURAL CONTINUUM
BALANCE/INTEGRATION
OVER EMPHASIS
HEIGHTENED AWARENESS
CONSCIOUSNESS RAISING
CULTURAL EXCLUSIVENESS
SELF AWARENESS

HANDOUT: Distribute the **"DEFINITION OF FAMILY"** handout
page: 51 and ask them what they think of the definition.

FAMILY

We all come from families. Families are big, small, extended, nuclear, multi-generational, with one parent, two parents and grandparents. We live under one roof or many. A family can be as temporary as a few weeks, as permanent as forever. We become part of a family by birth, adoption, marriage, or from a desire for mutual support. As family members, we nurture, protect, and influence one another. Families are dynamic and are cultures unto themselves, with different values and unique ways of realizing dreams. Together, our families become the source of our rich cultural heritage and spiritual diversity. Each family has strengths and qualities that flow from individual members and from the family as a unit. Our families create neighborhoods, communities, states, and nations.

New Mexico's Memorial 5 Task Force on Children and Families and the Coalition for Children, 1990

MINI-LECTURE: Project Ta-kós is grounded in the belief that the family is a cultural entity involved in a dynamic, continuous developmental change process affecting the manner in which members live their lives. How beliefs and values are recognized will influence the interaction between professionals and families. By respecting those beliefs and values, the professional will acknowledge: each family's informal and formal network of support; traditional family resources; and unique family styles and strengths.

OBJECTIVE 2

To provide an awareness of how culture is at work in our day to day interactions.

OVERHEAD: **page: 80**	Display **"OBJECTIVE 2" overhead**, read it; then go to next overhead.
OVERHEAD: **page: 81** **HANDOUT:** **page: 52**	Display, **"DEFINITION OF CULTURE" overhead**, distribute **handout** and read definition...

> DEFINITION OF CULTURE: "Whatever it is one has to know or believe in order to operate in a manner acceptable to its members . . . It is the form of things that people have in their mind, their models for perceiving, relating and otherwise interpreting them."
>
> Goodenough, 1957

MINI-LECTURE:	Culture is such an ingrained aspect of our daily life ways that the only time we become aware of our cultural life ways is when we encounter a differing life way. Then we say that we had a strange or bizarre encounter because it did not fit typical or anticipated behaviors.
HANDOUT: **page: 53**	Distribute **"WHAT ARE LIFE WAYS?" handout.** Ask participants to read it silently. Ask participants for comments.

WHAT ARE LIFE WAYS?

Life ways consist of a family's cultural customs, courtesies, beliefs, values, practices, manners of interacting, roles, relationships, language, rituals, and expected behaviors. Life ways may be handed down through generations. They may change as family configurations change, such as when two people begin a new family merging their own distinct pasts, or when a teenaged child suddenly becomes a parent. They may be the result of a single parent, or grandparent, struggling to create a family home.

They may also be, in part, adopted from the community in which the family resides, such as when the family moves to a new neighborhood, town, or country.

Most important is that life ways cannot be separated from the family any more than the family can be separated from them.

Margarita Luera, State of Washington
Department of Education, Unpublished Manuscript

FACILITATOR: Ask participants the following questions and allow for discussion.

A. What do you do when you are walking down the sidewalk and a stranger is walking towards you?

B. How do you feel if you walk into a restaurant alone and you are seated at a table with a total stranger?

Responses by participants will reflect their cultural life ways.

MINI-LECTURE: An urban life way usually dictates that you avert your eyes when you get within eight feet of each other. A rural life way dictates that you greet the stranger with a "Hi" or "Good morning" when you are about three feet from each other.

In many cities in our country it is customary to be seated with strangers for lunch. The goal is to seat and feed as many customers as quickly as possible. However, for people in rural areas, particularly the south and southwest, this is considered very rude and creates discomfort. The **cultural expectation** is to be seated at your own table or with someone you know.

HANDOUT:
page: 54

Distribute **handout, "CULTURE: WHAT IT IS"**, and discuss listed points:

- Dynamic, neither fixed nor static
  If a "people" continue to survive, their life ways evolve. If a culture becomes fixed or static it terminates because its people cease to evolve.

Ask participants: Name one life way that has changed from your family of origin to your current family.

- A continuous and cumulative Process
  Culture impacts culture. Culture is what we bring from the past and adapt from the present. It is a process that takes place from the day we are born until the day we die.

Ask participants: What is the difference between today's pop music and the music when you were a teenager?

- Learned and Shared by a people
  It is those songs, stories, legends, ceremonies, customs, or traditions we began learning as toddlers from our families, relatives, friends, or neighbors.

Ask participants: How do you celebrate the 4th of July?

- Behaviors and Values exhibited by a people
  In the "Heightened Awareness Stage" of our cultural continuum we will explore some of our values. Values are seldom seen. What we see are the behaviors triggered by values.

- Creative and Meaningful to our lives
  Is there a religion that does not use song, chant or dance to praise or give thanks to a creator? Does yours? How do you express a great joy? A great sadness?

- Symbolically represented through Language and people Interacting
  What does a sales clerk say to you when handing you your bagged purchase? How do you respond? How do you say good-bye to someone you have just met? How do you say good-bye to a loved one?

- That which **Guides** people in their **thinking, feeling,** and **acting**
  This is the **Implicit** aspect of culture. Implicit, in the anthropological sense means those elements of a people's culture that are unconscious or hidden. They are taken for granted or hidden beneath the surface. They are embodied in religious and spiritual beliefs, values, & attitudes.

  Ask participants: What rule or belief do you try to live by ?

HANDOUT:
page: 55

Distribute and discuss **handout, "CULTURE: WHAT IT IS NOT"**

- Mere **Artifacts** or **Material** used by a people
  Ownership of an artifact does not guarantee an understanding of its significance or function. In one person's possession it can be a spiritual guide while in another person's possession it becomes a decorative wall hanging.

- A "laundry list" of **Traits** and **Facts**
  As explained earlier, this concept leads to stereotyping and unrealistic or distorted expectations.

- Biological traits such as **Race**
  Long used as "scientific fact" to label certain races as superior or inferior. This practice is no longer acceptable as witnessed by the dismissal of Howard Cossel and Jimmy "The Greek" from national television sports commentary.

- The **Ideal** and **Romantic Heritage** of a people as seen through music, dance, holidays, etc. Ideal culture is that which people believe they **ought** to do. It is often expressed in proverbs, stories, myths, jokes, and rituals.
  In the "Cultural Exclusiveness Stage" of the cultural continuum we will explore this idea for both the positive as well as the negative effects on human kind.

- **Higher Class Status** derived from a knowledge of the arts, manners, literature, etc.
  This notion has to do with the theory popular until the late sixties that said that the poor and minorities suffered cultural depravation. The theory ignored the culture of a family. The theory ignored all cultures except that of the idealized "mainstream" American culture. It particularly ignored non-European cultures.

- Something to be **Bought**, **Sold**, or **Passed Out**
  The artifacts and materials can be bought, culture however, is a learned process from life experiences.

OBJECTIVE 3

To understand a major function of culture -- survival.

OVERHEAD: Display and read **"OBJECTIVE 3" overhead.**
page: 82

MINI-LECTURE: Think of human kind at its beginning. Think of human kind struggling to survive.

ACTIVITY: Ask participants the following questions and allow time for discussion.

- What did they need to survive? (Answer: food, clothing, & shelter)
- How did they obtain food? Clothing? Shelter? (Answer: a clan system where responsibility was to the group survival. The strongest hunted the food. The women made the clothes. The women and the elders made & maintained the shelters. It was the group survival that mattered not individual survival.)

The Classical approach to survival has a philosophy of taking care of the here and now. It's function is the survival of the group. All individuals have an obligation to the group's survival. The classical approach still functions today. Here is an example of how the classical approach is used.

OVERHEAD: Display the **overhead "CLASSICAL"** and continue mini-lecture. Explain the overhead by going through the sequence on the overhead.
page: 83

CLASSICAL

FAMILY/GROUP SURVIVAL-->Take care of today -->
Example: learn family business

OUT OF THIS COMES:
BELIEF:
that one is fulfilling one's destiny
VALUE:
Successful family business

MINI-LECTURE: Culture is used to survive. **Survival** is the function of the classical approach to culture. Culture influences how the **core family** survives, or how **groups**, such as extended family, clan, band, tribe, sect or community survive. An example of community survival is the Amish culture. Can you think of another?

ACTIVITY: Facilitator, ask participants the following questions and allow participants time for discussion.

- What do we need to survive today? (Answer: food, clothing, and shelter. You may get responses such as money, car phone, etc. Point out that we need the same things our ancestors did, however we use different means to acquire them.)
- How do we go about obtaining food, clothing, and shelter? (Answer: money to buy food, clothing, shelter. We work to get money.)
- Who is responsible for obtaining food, clothing, or shelter? (Possible answers: individual, family, husband, community) (Answer: You are. The individual is responsible.)

MINI-LECTURE: Around the time of the industrial revolution, human kind developed another approach to survival, the Modern approach.

OVERHEAD:
page: 84

Display the **overhead "MODERN"**, and continue mini-lecture.

The modern approach to survival is based on the philosophy that the individual is responsible for himself and must prepare for the future. The modern approach dictates that the individual must be self-sufficient and self-reliant.

MODERN

SELF-SURVIVAL ---> Plan for the future --->
Example: higher education

OUT OF THIS COMES:
BELIEF:
that the individual is responsible for own fate
VALUE:
financial independence

FACILITATOR: Explain the overhead by going through the sequence on the overhead.

MINI-LECTURE: Classical and Modern are two distinct approaches to life. Both are based on survival even though the Modern approach is individual survival and the classical approach is group survival. As we work with families we need to remind ourselves that they may function through the Classical approach or the Modern approach or they may use both approaches depending on the type of decision-making with which they are confronted.

POINT: **One's approach, whether it is Modern or Classical, shapes the underlying values and beliefs that affect one's perception of culture.**

OBJECTIVE 4

To become aware of the stages of the cultural continuum.

OVERHEAD:
page: 85

Display and read **"OBJECTIVE 4" overhead.**

HANDOUT:
page:56

Distribute **handout, "CULTURAL CONTINUUM".** Read along with participants or ask participants to volunteer to read aloud the different stages.

OVERHEAD:
page: 86

Display, **"CULTURE AT WORK" overhead,** Read it to participants. Conclude with:

We have gone through many examples of how culture is an ingrained aspect of our daily life. Let us continue to explore these concepts.

Let us begin the first stage of our cultural voyage by looking at "Self-awareness."

POINT: **When we make a deliberate effort to understand a culture, we will find ourselves moving through a continuum of understanding.**

SELF-AWARENESS

OBJECTIVE 5

To become aware of one's own cultural life ways; to emphasize the role culture plays in each individual life/family; and to recognize the strengths gained from experiencing one's family life ways.

OVERHEAD:
page: 87

Display and read **"OBJECTIVE 5" overhead.**

MINI-LECTURE:

To become aware of one's self, we bring the interactions with others to a conscious level by attending to, and remembering elements in daily routines. Some of these activities include those gained through our senses: smell of foods cooking, songs sung at bedtime, stories told at family gatherings, memory of grandfather sitting in chair, or greetings exchanged.

> The rule in the Jones' family was to say "I have dined sufficient," when ready to leave the dinner table. At a larger extended family gathering the young son hollered above the din - "I'm dyin' a fishin'."

ACTIVITY:

Ask participants the following questions and allow for discussion.

In this workshop:

- Why am I standing and you sitting?
- Who initiated greetings?
- Look around. How did you greet the people that you know?
- Who told you this is the way it's done?

FACILITATOR NOTE: Whatever the answers, those behaviors are such a part of their lives that they are automatic responses. To become aware of one's own culture is to acknowledge or recognize our family's shaping of our values and beliefs.

Ask participants the following questions about their family of origin:

- What were the rules?

Example: You never talked back to your parents or relatives.

- What were the roles?

Example: The men were seated at the table first during large dinner parties.

FACILITATOR NOTE: These questions trigger a range of responses from "that's the way I was taught," to "that's just the way you are supposed to do it." Remind participants that these cultural aspects are part of our daily lives and therefore, they are not scrutinized, they become automatic responses (early memories).

FACILITATOR NOTE:
HANDOUT:
page: 57

Two weeks prior to your first **UNDERSTANDING FAMILY UNIQUENESS TO CULTURAL SENSITIVITY** workshop make copies and distribute the **"FAMILY LIVING: A CULTURAL INVENTORY" handout**, to all participants. In your instructions ask participants to fill out the inventory and bring it to the workshop. Let them know that the handout responses will be used as part of the training.

"VERY IMPORTANT": If you are using the day long workshop format instead of the four workshop series format, along with the "Family Living: A Cultural Inventory" participants also need the article, "Barriers to Multiculturalism", handouts "The Roots of Beliefs and Values", "The Family Interview" and "Observation of a New Experience". Participants will need to complete these **"Take-Home Experiences"** prior to the workshops.

At this point in the workshop, ask participants to pull out the **"FAMILY LIVING: A CULTURAL INVENTORY" handout** that they were to have completed prior to the workshop.

Background Information: It is not unusual for participants to bring in the inventory with very few responses or for participants to state that the inventory did not apply to them, regardless of their cultural heritage.

Reassure participants that it does apply to them, however these life ways are so much a part of them, they do not stand out. Tell participants that as you discuss parts of the inventory they will recall how they and their families acknowledged these life markers.

This inventory seeks to evoke (pull out) the life ways that the participants experienced as a family member. The responses you get may equal the number of participants in the workshop; all are correct. The examples at the end of each section represent some participant responses. Some may involve elaborate ceremonies, others may involve a simple quiet conversation with another family member. Both are equally valid and participants' experiences should be validated. As a Facilitator you need to have your own examples ready to share with the group.

HANDOUT:
page: 57

"FAMILY LIVING: A CULTURAL INVENTORY" Instructions: (from instrument)

Begin by **discussing** "Family Celebrates a Birth". Ask questions or give comments:

1. "What do you remember about ..."
2. "If you were the only child, what about cousins or close family friends...?"
3. Give some personal examples to get things going.

> In our family the kids knew the new baby had arrived when my Dad, who **never** cooked, fixed a stewed tomatoes and macaroni dish for dinner!!

FACILITATOR: Ask participants how they responded to "Family Celebrates a Birth".

ACTIVITY: Divide participants into small groups and have participants discuss their responses to "Family Sends Child To School" and finally to "Family Celebrates a Child Reaching Puberty".

FACILITATOR NOTE: Depending on the extent of the audience's need to discuss family life ways, one of the inventory categories may be dropped or added.

FAMILY LIVING: A CULTURAL INVENTORY

I. FAMILY CELEBRATES A BIRTH (Examples follow)

By having a meal: Special Foods. . .

Celebrants: Relatives, Friends, Neighbors,
Business Associates. . .

Activities: Ceremony, Music, Dance, Other. . .

Traditional Gift:

Example I - "Neighbors took turns bringing us food while mom was in the hospital . . . and cleaned our house."

Example II - "When we were baptized, everybody was invited to come eat after church. Food always included arroz con pollo, and gallina en mole and sometimes barbacoa. Adults always had beer and wine. There was always dancing after the meal. A traditional gift was silver dollars from the grandparents and also gold jewelry."

Example III - "When mom and baby come home there were two ceremonies. One was private and only the grandparents and aunts and uncles could attend. It was the naming ceremony in which the newborn was given its Indian name. It was done at sunrise and with the Medicine Man. Grandma would give us our Indian name. The other was when we were baptized. Friends and relatives were invited to come to the house and eat. Aunts and cousins come early in the morning to cook green and red chile stews, chicos, posole, and squash. The bread, cookies, and pies were baked the day before. While they finish cooking we go to mass and the baby is baptized then everyone came to the house to eat and talk and make jokes. Turquoise, coral, or silver jewelry were given to us for good health by our grandmothers."

Example IV - "Baby showers were always a part of celebrating a birth. In my family only the first born got a baby shower."

Example V - Everyone has a name and we don't always know who gave us our name, and why that name was chosen for us. My uncle said he had a bad time learning to write his name in school. When my little brother was born, he demanded my parents name him Roy, so that writing his name would not be so hard.

POINT: We all have names. Who named us and why they gave us that name is just one example of how we celebrate a birth. By the very nature of our humanity we all have names. The naming rituals may look very different, however the outcome is that we all have names that shape a part of our personality.

II. FAMILY SENDS FIRST CHILD TO SCHOOL

By having a meal: Special Foods

Celebrants: Relatives, Friends, Neighbors, Business Associates

Activities: Ceremony, Music, Dance, Other . . .

Traditional Gift:

Example I - "Even though I was the oldest, everything I got was a hand-me-down from my cousins. The only brand new thing I got was my crayons, the big fat kind and a big fat pencil."

Example II - "The day before school all my aunts came over and looked at my new dresses and they made a big fuss about how good I looked in the color or style as they held the dresses up to me. They made a big "to do" over helping me choose which one I was going to wear the first day. Then we had iced tea and cookies. It was the first time I had iced tea. They all told me what a lot of fun school was going to be and each one had advice on getting along with the teacher, the kids, and school. They did such a job on my ego, and my Dad's oldest sister gave me a purse, my school purse."

Example III - "Haircut and a whistle so that if anything happened I could blow the whistle."

III. FAMILY CELEBRATES A CHILD REACHING PUBERTY

By having a meal: Special Foods. . .

Celebrants: Relatives, Friends, Neighbors, Business Associates. . .

Activities: Ceremony, Music, Dance, Other. . .

Traditional Gift:

Example I - I did not have a "coming-out" party. When I began my tenth grade year, my mom and dad told me I could begin dating on Friday and Saturday nights but not school nights. I had been wearing make-up once I left the house but I had to wash it off before I got home. My mom said we would go out and look at make-up for me. The next Saturday she took me to a department store and had a consultant make me up and bought me my first real cosmetics.

Example II - I think it was when my dad said if I could get a part time job to pay for car insurance he would let me take Drivers Ed and help me get a used car.

Example III - For me, I think it was when I finally got my period. Almost everyone else in my class had already gotten theirs so I knew what it was about. I was just worried about not getting mine. When I finally did, I told my mom and we had a great talk. It was the first time my mom talked to me as an equal. It was a special time I'll never forget.

Example IV - My grandfather took me fishing. Usually there were at least four grandkids but this time it was just the two of us. He talked about life and man's responsibility to himself and to those he loves. Towards the end of the day, he pulled out a medal, a purple heart, and he said I was the kind of man he was proud to call his grandson and gave me the medal saying that sometimes life is very hard and no one gives you a medal for surviving life's struggles. He said he knew I would survive life's challenges and when things really got hard to take out that medal and know that he was with me no matter what. He was right, it has pulled me through some hard times.

Example V - I didn't have a "big celebration". My mother did make a rather embarrassing point of telling my father. I just began to have these woman-to-woman conversations rather than mother-to-child talks. I felt older.

SUMMARY: The workshop facilitator will involve the audience in drawing conclusion about the importance of cultural self-awareness.

Every family has strengths. Even persons who were orphaned or abandoned early in life can recall strengths they gained from their "made-up family."

Everyone has a family of origin. How that family is defined: two parents and a child; grandmother, mother, and child; mother and child; father and child; or parents, children, grandparents, aunts, uncles, and cousins is determined by that family.

POINT: The myth is that all families are alike. Reality is that each family is unique.

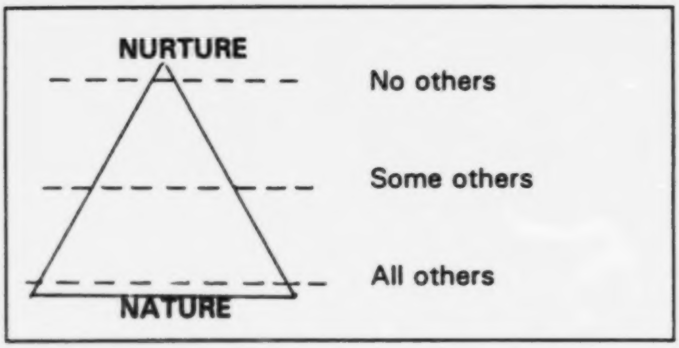
CULTURAL EXCLUSIVENESS

OBJECTIVE 6

To look at cultural life ways outside the core family which have helped shape that family's life ways. The view is that of a member of the culture, to look at what is significant to that culture (The Emic Approach).

OVERHEAD: Display and read **"OBJECTIVE 6" overhead.**
page: 88

OVERHEAD: Display, **"NATURE/NURTURE" overhead** and give mini-lecture.
page: 89



MINI-LECTURE: According to Florence & Clyde Kluckhohn, there are some things that we share with all others (point to bottom of pyramid), there are things that we share with some others (point to middle of pyramid), and there are things we share with no others (point to top of pyramid). As cultural beings we share some things with all human kind: Nature. Also as social beings, for survival, we nurture our group by not sharing some things outside our group.

As you identify some characteristics of your culture, a certain degree of **ETHNOCENTRISIM** is involved.

FACILITATOR: Read following examples:

> * In our family, someone always provides a home for the elders. The privilege is shared by everyone, some through financing, some help continue their social functioning by taking them to church, senior citizens, etc.
>
> * Whenever times get really tough, I know I can count on someone, one of my brothers or sisters.

OVERHEAD:
page: 90
Display & read **"ETHNOCENTRISM ... Hoops" overhead.**

> **ETHNOCENTRISM**
> is a basic human survival response . . .
> Strength lies in the group.
> D. Hoops, 1979

MINI-LECTURE: Ethnocentrism is defined as: the belief that one's own life ways are correct, exclusive, and superior to others. Ethnocentrism is natural and human. It is the foundation of cultural and personal identity.

OVERHEAD:
page: 91
Display and read, **"ETHNOCENTRISM: 1 - 2" overhead**

> **ETHNOCENTRISM**
>
> 1) A belief in the inherent superiority of one's own group and culture
>
> 2) Tendency to view alien groups or cultures in terms of one's own

FACILITATOR: Share the following Grandmother story. Direct participants back to their own families.

> Grandmother brought many handkerchiefs from the old country. As each of her children, grandchildren, and great grandchildren were born, a hankie was made into a cap - only to be worn at the Christening. As an adult, the cap again became the hankie and was carried a final time during the marriage.

ACTIVITY: Refer back to the inventory, re-design small groups to discuss the following sections as you did previously: "Family Copes With Separation or Divorce", "Family Copes With Death" and "Family With A child With Special Needs". Make sure that each group takes a different topic! Give fifteen minutes for discussion. As some groups are faster than others, those that finish early may go to another topic provided they have chosen the most unusual practices to share with the total group.

IV. FAMILY COPES WITH SEPARATION OR DIVORCE

Support System . .

Ceremony . . .

Source of Family Strength . . .

Economic Adjustments . . .

Lifestyle Change(s) . . .

Changing/Attaining Job Skills . . .

Retaining Family Unit/Purpose . . .

Maintaining Physical Household . . .

Example: Separation and divorce meant beginning new traditions like having Friday night dinner with my best friend. It meant learning new skills like tiling a table top. It also meant expanding my number of friendships, finding new fun activities (skiing), and feeling like a member of a minority (single motherhood) group.

V. FAMILY COPES WITH DEATH

Service . . .

Participants . . .

Meal(s) . . .

Ritual(s) . . .

Other . . .

Family Strength . . .

Economic Adjustments . . .

Lifestyle Change(s) . . .

Retaining Family Unit/Purpose . . .

Maintaining Physical Household . . .

Example: In my husband's family, friends and relatives all send money to the family of the deceased. The family has the funeral and then there is a large meal with friends and relatives. The meal is always traditional Japanese. A few weeks later the family sends a gift to each family who sent money. This gift is usually a book of stamps.

VI. FAMILY WITH A CHILD WHO HAS SPECIAL NEEDS

How Was Child Acknowledged: Within Family? Within Friends? Within Neighborhood? Within Business Associates?

What Emotional Changes Did You See In The Family: At Birth? At Two Years Of Age? Entering Kindergarten?

How Did Child Participate In: Family Functions? Neighborhood Functions? Social Functions? . . .

Was Child Given Responsibilities: Which ones . . .

What Special Considerations Were Made For The Child: During Meal(s)? Getting Ready for School? After School/Before supper? When Parents Were Not At Home? For Bathtime? Free Time Before Bedtime? At Bedtime? . . .

Who Was Responsible for Taking Child To: Medical Appointments? Babysitter? School? Religious Ceremonies? . . .

Example I - One of my cousins developed MS as a child and I don't remember that he was ever left out of anything. My aunt would help him do things, but he was always a part of our family get togethers.

Example II - My cousin was born with Spina Bifida and he was an only child. My aunt and uncle took him everywhere, even fishing. I don't remember that my aunt and uncle changed any, at least not towards me. They still invited me to spend a week with them during summer and they were still lots of fun, so was my cousin.

Example III - My best friend's little sister was in a wheelchair and my friend had to play with her and take care of her all the time. Most of the time it was fun, but I think as we entered high school, it was a little hard on my friend because her sister was four years younger. Since both her parents worked, my friend would have to take care of her after school. Most of the time it was OK.

Next read the following quote about the family:

> I love the way my family was always together, even though when I was in high school, it was so uncool to do things with your family instead of friends. Back then this family business was a pain. Now my family is my support. They are my most valued source of validation and comfort.

DISCUSSION: Ask: What is it about your culture that you value/love the most?

FACILITATOR NOTE: Whatever responses are given, they will be tied to ethnocentrism's **positive** aspects. Summarize discussion with that idea.

OVERHEAD:
page: 92

Display **"POSITIVE ETHNOCENTRISM" overhead** and give mini-lecture.

Positive Ethnocentrism

- Represents cultural identity which reinforces self-esteem
- Develops pride, positive self-image
- Helps organize thinking
- Helps shape view of the world

MINI-LECTURE: Ethnocentrism's **positive** side represents the cultural identity which reinforces self-esteem. The **positive** side develops our pride, our positive self-image, helps us organize our thinking, and helps us shape our view of the world.

Ethnocentrism's **positive** side represents those aspects of your culture that you consciously pass on to your children. This **positive** side is used as a tool to help you cope positively with your day-to-day interactions.

Now let us look at the **negative** aspect of ethnocentrism. The **negative** side is also natural, human, and accessible to all of us. The **negative** side of ethnocentrism is destructive when it:

OVERHEAD: Display and read, **"NEGATIVE ETHNOCENTRISM DESTRUCTIVE WHEN IT..." overhead.**
page: 93

Negative Ethnocentrism Destructive When It:

- becomes the tool to keep others out
- becomes the foundation for derogatory evaluations
- refuses to change to be in step with our current world

These acts steal from us our humanity.

OVERHEAD: Display and read, **"SUMNER" overhead.**
page: 94

ETHNOCENTRISM

is the technical name for this view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it . . .

each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders.

Sumner, 1940

FACILITATOR NOTE: Ask participants to find the **positive** side of ethnocentrism then the **negative** side from the Sumner quote.

MINI-LECTURE: Ethnocentrism's **negative** side uses cultural bias to support negative and capricious assessment of the new or different. This **negative** side will only accept one life way as correct, therefore; all other life ways are rejected as inferior. The **negative** side can not accept the idea that one can respect another set of life ways without saying that the original set of life ways are wrong or inferior. Should the old life ways be rejected, it could mean a loss of cultural identity and the person could become a marginal stranger everywhere.

Look at the date of the quote. What was happening? (WWII; Nazism) The most possible **negative** example of ethnocentrism.

This experience is seldom, if ever, a part of our day-to-day lives, so we may tend to minimize the **negative** side of ethnocentrism's effects. Remember the **negative** side is destructive when it is used to exclude those who are **not just like us**.

EXAMPLES: Apartment buildings who will not rent to families with young children.

- the elderly
- young adult singles
- young single men

So far you have acknowledged many aspects of your cultures that you value and intend to promote through your children, family, and friends. Our next task is somewhat difficult. The difficulty lies in having to examine flaws in what we hold so dear. I am going to ask you to look at your culture for the **negative** side. Remember, self-awareness means you are trying to get to know the whole. This **negative** side can be very painful. As an example: "What bothers me about my culture is ____________ ______________________. If participants still are not ready to share, tell them one or two of the examples listed below.

EXPERIENCE I: I love my culture and intend to pass it along to my children on a very conscious level. But the thing I will not pass on because I find it degrading and do not want my daughters to have to deal with is the notion that to be desirable a woman must act childlike. She must be witty but not intelligent. She must be dependent (independence is seen as a masculine trait) on father, brother, boyfriend, or husband. She must act demure and shy even though she may be strong and outgoing. This is the negative side of my culture.

EXPERIENCE II: I am very proud of my cultural heritage and wish to pass it on to my children. Because I am in the business world, I see a very dark side to my culture. It is the belief that elders hold a collective wisdom. I am not saying that elders are not wise. Most really are, but not in the business world. Let's say you have two applicants for the same job. One can only list work experience & a high school degree. The other lists a BA and/or MA along with work experience. The one with only work experience is given the job because she is in her late fifties; therefore, she must be the most qualified. The one with degrees and work experience is offered a lesser job because she is only 29 and has yet to attain wisdom. This to me is very disturbing. It is not that I do not honor or respect my elders - I do. But in the business world, it is not age alone that counts and I would give anything to help my people understand this and start looking at the skills required to perform jobs.

FACILITATOR NOTE: For the next discussion questions, do not allow participants to respond about any culture other than their own. Give as much time to the discussion as the participants need to take.

DISCUSSION: What **negative** aspect of your culture would you change to make your culture stronger for all its members?

OVERHEAD:
page: 95
Display and read, **"CULTURE IS LIKE A MAP" overhead.**

Culture is like a map . . . No participant in any culture knows all the detail of the cultural map. C. Kluckhohn, 1944

SUMMARY: No matter how strong and **positive** our ethnocentrism may be, there still are aspects of our culture to be discovered. Culture learning is a life long process.

Take pride in and respect your cultural heritage(s). It is when other life ways are disregarded or rejected, or when life ways are forced on others that our own are lessened. In respecting and honoring other life ways you simply ask for your own life way to be respected and honored.

OVERHEAD:
page: 96
Display and read: **"YOUR CULTURE" overhead.**

YOUR CULTURE

- KNOW YOUR CULTURE
- TAKE PRIDE IN YOUR CULTURE
- RESPECT TRADITIONS OF YOUR CULTURE

PERMIT OTHERS TO DO THE SAME

Patricia Parham, Ph.D.

CONSCIOUSNESS RAISING

OBJECTIVE 7

To look at other cultures as you continue to explore your own.

OVERHEAD: **page: 97** Display and read **"OBJECTIVE 7" overhead.**

MINI-LECTURE: At the same time people explore their own cultural life ways they begin to look at others. They begin to ask the question: "If this is true for my culture, is it true for others?"

DISCUSSION: Ask participants the following questions:

- What is your first remembered encounter with another culture? Were you actively curious? What questions did you ask? (Were these questions internal or voiced?)

> I was very surprised when I heard my friends say "Yes, Mam." or "No, Sir." to their parents.

ANSWER:

- Usually when you went to your friend's house and saw or participated in a routine that was different than your family's routine
- Your friend came to your house and questioned you about your family's way of doing something.

Ask: If you celebrate __(Birthdays)__ by __(blowing out candles, etc.)__ what do other cultures do?

EXAMPLE: When do we honor the birthday person?

- When we sing, "Happy Birthday".

At what moment(s) is this person the center of attention?

- When we sing, when they blow out the candles

What do we do to make the person feel special?

- When we give her a present and make her open it in front of everyone.
- When the birthday person is led onto the dance floor and everyone else watches as the birthday person and partner dance alone on the dance floor.

ACTIVITY: Divide participants into groups again. Ask them to discuss: VII. "Family Celebrates Graduation" or VIII "Family Celebrates Marriage". Again give 15 minutes than ask for reports back regarding the most unusual aspects.

VII. FAMILY CELEBRATES GRADUATION

By having a meal: Special Foods. . .

Celebrants: Relatives, Friends, Neighbors,
Business Associates. . .

Activities: Ceremony, Music, Dance, Other. . .

Traditional Gift:

Example I - Our town was so small, there was a party sponsored by the families of the graduates. It was the first time you could pull an all nighter and your parents helped the other parents make everyone breakfast. The party usually broke-up around seven in the morning.

Example II - Graduation in my family is a very special time. My parents didn't graduate from high school so it's very important to them that we do. As each one graduates, everyone goes to the ceremony and takes lots of pictures. Afterward, dad hangs the graduates' "8 x 10" color cap and gown photo in the living room next to the others. Then more picture taking. Then food and music and everybody: grandparents, aunts, uncles, cousins, friends, and neighbors dance the night away.

Example III - There were eight of us and my parents sometimes had a hard time keeping us all fed. So as each one of us graduated, they gave us the cap and gown and our class ring. That's all they could afford. So after the ceremony, we just came home, took some pictures, and had soft drinks which was extravagant because soft drinks were expensive and my parents never bought soft drinks.

Example IV - All the children in my family received a set of luggage for graduation. We all used it to leave home soon after.

VIII. FAMILY CELEBRATES MARRIAGE

By having a meal: Special Foods

Celebrants: Relatives, Friends, Neighbors, Business Associates . . .

Activities: Ceremony, Music, Dance, Other . . .

Traditional Gift:

Example I - There were six girls in my family and every wedding was different. In thinking about this I just realized it was the first time my parents let us make all our own decisions, like "you're grown up now and you are in charge of your life." Some of us have divorced and if we re-marry, then we have to pay for the second wedding.

Example II - You must get married in a Catholic church. If this is not possible then you must let the priest co-officiate. That's the only hard and fast rule. Everything else the couple can decide.

Example III - In our family, you must have a church wedding in the morning. Begin the reception with lunch, then live music and champagne, beer, and wine throughout the afternoon. Wedding cake is cut around 3:00 p.m. Dinner is served about 6:30 p.m. followed by a dance for everyone from tots to the elderly from 8:00 p.m. until dawn.

SUMMARY:

Through this process, we have recalled or discovered activities, traditions, or values that our families gave us. Out of these came strengths; family strengths, and individual strengths. As interventionists, it is important that we recall that every family we work with has similar strengths. They may not be the strengths that we value and cherish, however, they are the strengths cherished by that particular family. If we want to be truly effective, we must utilize those family strengths.

Through Consciousness Raising, we discover that although we may have one life way, there may be other life ways that are equally appropriate.

We are in constant contact with people. On a daily basis, we are bombarded with different life ways that may subtly alter our own life ways. We begin with our family of origin as our core. Then in outgrowing outreaching circles, other, what social scientists call micro-cultures, enter and alter our life ways.

HANDOUT:
page: 69

Distribute **"MICRO-CULTURES" handout.**

ACTIVITY:

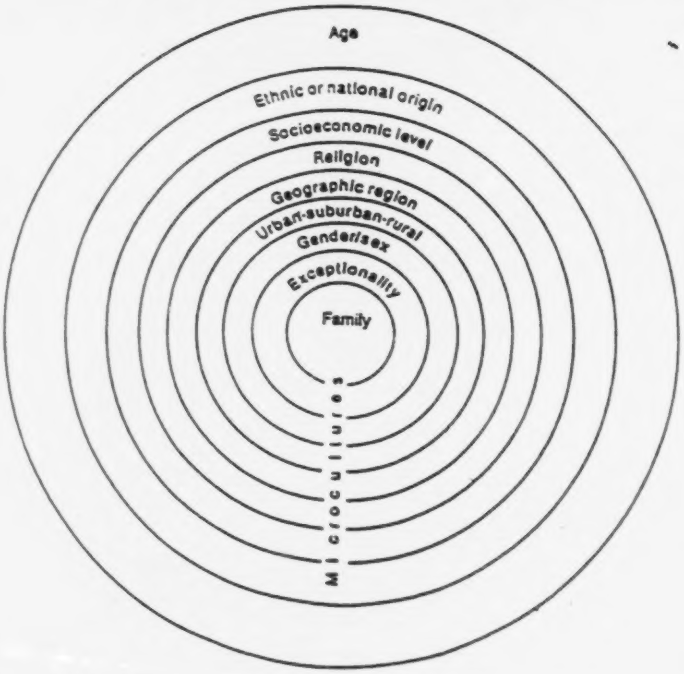
Ask participants to fill in handout. Examples of micro-cultures can be gender, age, and religion. Ask them to be specific: what religion? The objective is to have participants define their own micro-cultures as those micro-cultures have shaped their life ways.

OVERHEAD:
page: 98

Display **"MICRO-CULTURES" overhead** as an example. Tell participants that these are generic examples. Their examples are to be specific. Example: Instead of religion, they write which religion or spiritual system influences them.

As they finish, ask participants to post them and allow opportunity to study them. End Activity with discussion of what they discovered.

THE MICRO CULTURES THAT SHAPE MY CULTURE


Age
Ethnic or national origin
Socioeconomic level
Religion
Geographic region
Urban-suburban-rural
Gender/sex
Exceptionality
Family
Microcultures

Adapted from: Cross Cultural Resource Center,
Dept. of Anthropology, California State University, Sacramento, 1979

FACILITATOR: Read the pueblo quote and move to next activity.

A pueblo family had come to the hospital to hear the doctor give the diagnosis for a baby. As new members came in he kept giving up his chair. Finally the aunt who was a healer asked the doctor to keep his seat, which meant his designated place and to speak to them from that place.

ACTIVITY: Begin by discussing child-rearing practices that come from the participants' own culture. Break into small groups.

BEST COPY AVAILABLE

HANDOUT: Distribute **"CHILD-REARING PRACTICES" handout** to one person in each group and ask the group to discuss both situations.
page: 70

1. A young child is "acting up" in front of company (family/friends) in for a Sunday afternoon visit. From your cultural perspective what happens to the child?
2. At the last minute relatives call to announce they are going to spend the week-end, how do the children prepare for the relatives and how are they expected to interact?

SUMMARY: Return to large group to share and to discuss similarities or differences between participant responses. The common link in these experiences is anxiety. When we do not know the rules for behavior of a cultural group, we become uncomfortable or anxious. We do not want to make social mistakes. Most of us take great pride in our social competence and feel threatened when our social graces are not exactly the same as the group with whom we are interacting. Our feelings go back to ethnocentrism, the belief that our way is the correct way. We all want to be correct.

Sometimes by clinging to our own social behaviors, this desire to be correct or appropriate can give the cultural group the mistaken impression that we reject their ways as incorrect or that we fail to accept the beauty of their life ways.

We have covered a lot of information. To help you synthesize some of that information I am giving you a **"Take-Home Experience"** handout. I would like for you to consider the questions carefully; record your thoughts; and bring your responses to our next meeting.

HANDOUT: Distribute **"CULTURE: WHAT IT MEANS TO YOU"** handout.
page: 71

CULTURE: WHAT IT MEANS TO YOU

- * **Dynamic**, neither fixed or static
- * A continuous and cumulative **Process**
- * **Learned** and **Shared** by a people
- * **Behaviors** and **Values** exhibited by a people
- * **Creative** and **Meaningful** to our lives
- * Symbolically represented through **Language** and people **Interacting**
- * That which **Guides** people in their **thinking, feeling**,and **acting**

HANDOUT: Distribute **"THE ROOTS OF BELIEFS AND VALUES"** from Section II and tell participants to read the question and circle the response most like them as it pertains to their family.
page: 141

THE ROOTS OF BELIEFS AND VALUES

Consider the following concepts that have probably shaped your beliefs and values. What do you believe?

1. What is most valued and respected in individuals?

    1) The skills they've developed and their achievements in life.
    2) Their background in terms of membership in a particular family or tribe.
    3) Their spiritual qualities or relationship to the Supreme Being.

HANDOUT: Distribute article: **"BARRIERS TO MULTICULTURALISM . . ."** Ask participants to read and come prepared to discuss issues.
page: 102

I would like to thank you for sharing your stories with each other and with me. This workshop helps not only you to learn about different life ways, but through your sharing, you have taught me about your life ways. Thank you.

FACILITATOR NOTE: Set the date for the next meeting. Set time and place for next meeting, if you are using the four workshop series format. If you are doing day long sessions, this is the stopping point for the lunch break.

SESSION I - THE SELF-AWARENESS PROCESS TRAINING MATERIALS

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SESSION I:

THE SELF-AWARENESS PROCESS

HANDOUTS:

Project Ta-kós Cultural Continuum

Family

Definition of Culture

What Are Life Ways?

Culture: What It Is

Culture: What It Is Not

Cultural Continuum

Family Living: A Cultural Inventory

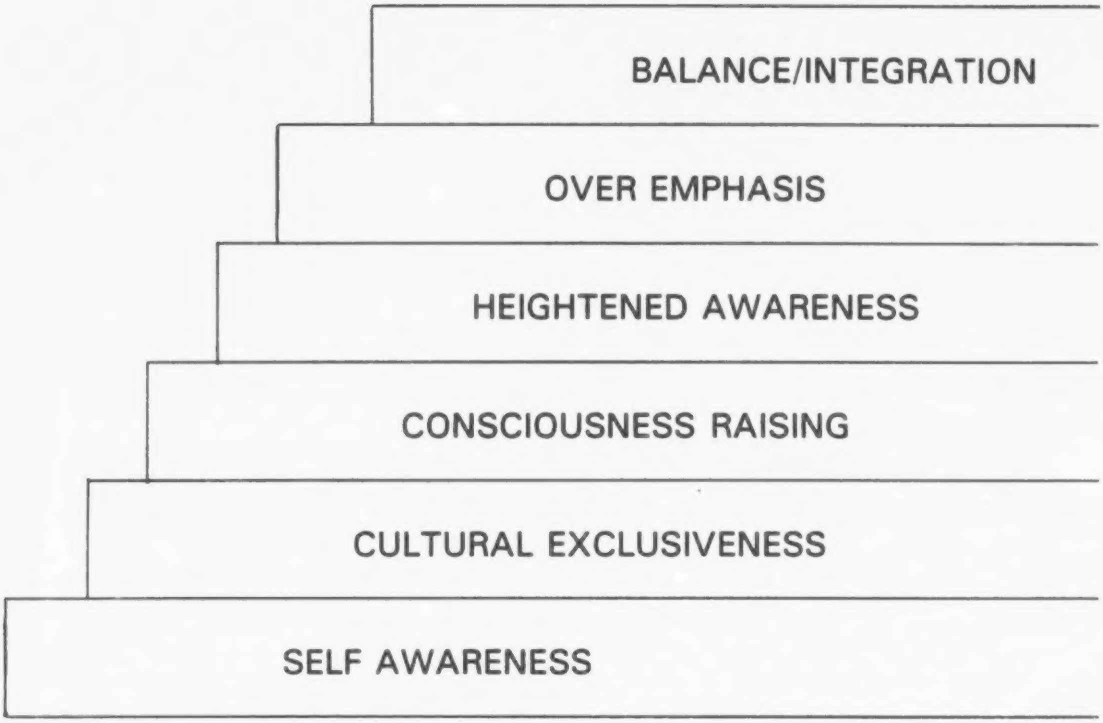
Micro-Cultures That Shaped My Culture

Child-Rearing Practices

Culture: What It Means To You

Project Ta-kós /tã kos/ n. [from a Coast Salish Indian term which suggests that any decision or course of action will affect seven generations] 1. a family-centered curriculum for persons living or working with young children who are developmentally disabled. 2. an inservice training model utilizing the curriculum, designed to impact present and future attitudes and actions.

CULTURAL CONTINUUM


BALANCE/INTEGRATION
OVER EMPHASIS
HEIGHTENED AWARENESS
CONSCIOUSNESS RAISING
CULTURAL EXCLUSIVENESS
SELF AWARENESS

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FAMILY

We all come from families. Families are big, small, extended, nuclear, multi-generational, with one parent, two parents and grandparents. We live under one roof or many. A family can be as temporary as a few weeks, as permanent as forever. We become part of a family by birth, adoption, marriage, or from a desire for mutual support. As family members, we nurture, protect, and influence one another. Families are dynamic and are cultures unto themselves, with different values and unique ways of realizing dreams. Together, our families become the source of our rich cultural heritage and spiritual diversity. Each family has strengths and qualities that flow from individual members and from the family as a unit. Our families create neighborhoods, communities, states, and nations.

New Mexico's Memorial Task Force 5 on Children and Families and the Coalition for Children, 1990

DEFINITION OF CULTURE:

"Whatever it is one has to know or believe in order to operate in a manner acceptable to its members . . . It is the form of things that people have in their mind, their models for perceiving, relating and otherwise interpreting them."

Goodenough, 1957

WHAT ARE LIFE WAYS?

Life ways consist of a family's cultural customs, courtesies, beliefs, values, practices, manners of interacting, roles, relationships, language, rituals, and expected behaviors. Life ways may be handed down through generations. They may change as family configurations change, such as when two people begin a new family merging their own distinct pasts, or when a teenaged child suddenly becomes a parent. They may be the result of a single parent, or grandparent, struggling to create a family home.

They may also be, in part, adopted from the community in which the family resides, such as when the family moves to a new neighborhood, town, or country.

Most important is that life ways cannot be separated from the family any more than the family can be separated from them.

Margarita Luera, State of Washington
State Department of Education, Unpublished Manuscript

CULTURE: WHAT IT IS

- **Dynamic**, neither fixed nor static
  - If a "people" continue to survive, their life ways evolve. If a culture becomes fixed or static it terminates because its people cease to evolve.
- A continuous and cumulative **Process**
  - Culture impacts culture. Culture is what we bring from the past and adapt from the present. It is a process that takes place from the day we are born until the day we die.
- **Learned** and **Shared** by a people
  - It is those songs, stories, legends, ceremonies, customs, or traditions we began learning as toddlers from our families, relatives, friends, or neighbors. How do you celebrate the 4th of July?
- **Behaviors** and **Values** exhibited by a people
  - Examples of how beliefs and values effect our behaviors can be seen in the following questions: How are personal disagreements and conflicts supposed to be handled? What is the principle way people think and make decisions? What is the preferred type of social interaction?
- **Creative** and **Meaningful** to our lives
  - Is there a religion that does not use song, chant or dance to praise or give thanks to a creator? Does yours? How do you express a great joy? A great sadness?
- Symbolically represented through **Language** and people **Interacting**
  - What does a sales clerk say to you when handing you your bagged purchase? How do you respond? How do you say good-bye to someone you have just met? How do you say good-bye to a loved one?
- That which **Guides** people in their **thinking, feeling,** and **acting**
  - This is the **Implicit** aspect of culture. Implicit, in the anthropological sense means those elements of a people's culture that are unconscious or hidden. They are taken for granted or hidden beneath the surface. They are embodied in religious and spiritual beliefs, values, & attitudes.

Adapted from: Cross Cultural Resource Center, Dept. of Anthropology, California State University, Sacramento, 1979; Project Ta-kós, 1990

CULTURE: WHAT IT IS NOT

- Mere **Artifacts** or **Material** used by a people
  - Ownership of an artifact does not guarantee an understanding of its significance or function. It can become instead a decorative household item.
- A "laundry list" of **Traits** and **Facts**
  - As explained earlier, this concept leads to stereo-typing and unrealistic or distorted expectations.
- Biological traits such as **Race**
  - Long used as "scientific fact" to label certain races as superior or inferior this is no longer acceptable as witnessed by the dismissal of Howard Cossel and Jimmy "The Greek" from national television sports commentary as a result of their perceived racial comments.
- The **Ideal** and **Romantic Heritage** of a people as seen through music, dance, holidays, etc. Ideal culture is that which people believe they do or ought to do. It is often expressed in proverbs, stories, myths, jokes, and rituals.
  - In the "Cultural Exclusiveness Stage" of the cultural continuum we will explore this idea for both it's positive as well as its negative side.
- **Higher Class Status** derived from a knowledge of the arts, manners, literature, etc.
  - This notion has to do with the theory popular until the late sixties that said that the poor and minorities suffered cultural deprivation. The theory ignored the culture of a family.
- Something to be **Bought**, **Sold**, or **Passed Out**
  - The artifacts and materials can be bought, but culture is a process to be experienced.

Adapted from: Cross Cultural Resource Center, Dept. of Anthropology, California State University, Sacramento, 1979; Project Ta-kós, 1990

CULTURAL CONTINUUM

* **SELF AWARENESS:** People become aware of their own culture; the emphasis is on the role culture plays in each individual life/family.

* **CULTURAL EXCLUSIVENESS:** Culture is explored outside the core family that has helped shape the family's life-way. Group discussion questions include: "What are the salient features of your culture?" "When is ethnocentrism positive (negative)?".

* **CONSCIOUSNESS RAISING:** At the same time people explore their own cultural life ways, they begin to look at others. "If this is true for my culture, is it true for others?"

* **HEIGHTENED AWARENESS:** Culture is looked at from the perspective of one who is not a member of the culture, studying it's structure and function. Activities include discussion from Edward Hall regarding structure; **beliefs and values survey** adapted from Kluckholn; discussion of universal parental goals/roles from Swick; and naturalistic observation skill building.

* **OVEREMPHASIS:** A culture is viewed as ideal, romantic, or as having life ways that are better than one's own culture from the perspective of one who is not a member of that culture. Having explored a culture, one develops an infatuation with the life ways of that culture believing them to be superior to any other. They experience a 'falling in love' stage with a culture. Also included in the activities is skill building in the area of **ethnographic interviewing**, using health and healing as a major topic in the role-playing activities.

* **BALANCE AND INTEGRATION:** All people are viewed as cultural beings who are involved in a dynamic, continuous developmental change process effecting the manner in which they live their lives. This is best represented by the concept of **Cultural Relativity**, the belief that there are many cultural ways that are correct, each in its own location and context. A family's value and belief system is explored to check out what is meaningful and appropriate.

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FAMILY LIVING: A CULTURAL INVENTORY

DIRECTIONS

Respond to the following topics and sub-topics as you remember them when you were a child, growing up in your family of origin. If the event did not occur in your immediate family, think of your extended family or very close family friends. Do not worry if nothing comes to mind, go on to the next page. As this instrument is reviewed in the workshop, many memories will surface that you will be able to record.

The following are some example questions that may begin to awaken memories.

EXAMPLE:

FAMILY CELEBRATES A BIRTH

Did all your siblings get a baby shower, or just the first born? Was the shower before the birth or after the birth?

MEAL - Who prepared meals when Mom was delivering? Did Mom get a special meal? When?

EXAMPLE:

FAMILY SENDS FIRST CHILD TO SCHOOL

On the first day of school, did you get your picture taken? Did you have new shoes or clothes? Did you get a lunch box or new crayons?

MEAL - Did you get a special breakfast or dinner? Did you get to select the menu? Was it the first time you were responsible for buying your own lunch, making and packing your lunch, or walking home to have lunch?

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FAMILY LIVING: A CULTURAL INVENTORY

I. FAMILY CELEBRATES A BIRTH

Meal ____________

Special Food ______________________________

Celebrants ________

Relatives ____

____

Friends ____

____

Neighbors ____

____

Business Associates ____

____

Activities ________

Ceremony ____

____

Music ____

____

Dance ____

____

Other ________

____

____

Traditional Gift ________

____

____

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II. FAMILY SENDS FIRST CHILD TO SCHOOL

Meal ________

Special Food ____

____

Celebrants ________

Relatives ____

____

Friends ____

____

Neighbors ____

____

Business Associates ____

____

Activities ________

Ceremony ____

____

Music ____

____

Dance ____

____

Other ________

____

____

Traditional Gift ________

____

____

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III. FAMILY CELEBRATES A CHILD REACHING PUBERTY

Meal ________

Special Food ____

____

Celebrants ________

Relatives ____

____

Friends ____

____

Neighbors ____

____

Business Associates ____

____

Other ________

____

____

Traditional Gift _______

____

____

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IV. FAMILY COPES WITH SEPARATION OR DIVORCE

Support System ________

Family ____________________

Friends ____________________

Neighbors ____________________

Business Associates ____________________

Doctor(s) ____________________

Lawyer(s) ____________________

Religious Leader(s) ____________________

Ceremony ________

Type ____________________

Participants ____________________

Source of Family Strength ____________________

Economic Adjustments ________

Parents ____________________

Children ____________________

IV. CONT.

Lifestyle Change(s) __________

Parents ____

____

Children ____

____

Changing/Attaining Job Skills _______

____

____

Retaining Family Unit/Purpose ________

____

____

Maintaining Physical Household _______

____

____

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V. FAMILY COPES WITH DEATH

Service ________

Ceremony ____

____

Participants ________

Family ____

____

Friends ____

____

Neighbors ____

____

Business Associates ____

____

Other ____

____

Meal(s) ________

Special Food ____

____

Participants ____

____

Activity ____

____

Ritual(s) ____

____

Other ____

____

V. CONT.

Family Strength ____

____

Economic Adjustments ____

____

Lifestyle Change(s) ____

____

Changing/Attaining Job Skills ____

____

Retaining Family Unit/Purpose ____

____

Maintaining Physical Household ____

____

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VI. FAMILY WITH A CHILD WHO HAS SPECIAL NEEDS
(Would not need to be a severely involved child)

How Was Child Acknowledged ______

Within Family ______________________________

____

Within Friends ______________________________

____

Within Neighborhood ______________________________

____

Within Business Associates ______________________________

____

What Emotional Changes Did You See In The Family? ______

At Birth ______________________________

____

At Two Years Of Age ______________________________

____

Entering Kindergarten ______________________________

____

How Did Child Participate In ______

Family Functions ______________________________

____

Neighborhood Functions ______________________________

____

Social Functions ______________________________

____

Was Child Given Responsibilities ______

Which ones ______________________________

____

VI. CONT

What Special Considerations Were Made For The Child _____

During Meal(s) ______________________________

Getting Ready for School ______________________________

After School/Before Supper ______________________________

When Parents Were Not At Home ______________________________

For Bathtime ______________________________

Free Time Before Bedtime ______________________________

At Bedtime ______________________________

Who Was Responsible For Taking Child To ________

Medical Appointments ______________________________

Babysitter ______________________________

School ______________________________

Religious Ceremonies ______________________________

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VII. FAMILY CELEBRATES GRADUATION

Meal ________

Special Food ____

____

Celebrants ________

Relatives ____

____

Friends ____

____

Neighbors ____

____

Business Associates ____

____

Activities ________

Ceremony ____

____

Music ____

____

Dance ____

____

Other ________

____

____

Traditional Gift ______

____

____

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VIII. FAMILY CELEBRATES MARRIAGE

Meal ________

Special Food ____

____

Celebrants ________

Relatives ____

____

Friends ____

____

Neighbors ____

____

Business Associates ____

____

Activities ________

Ceremony ____

____

Music ____

____

Dance ____

____

Other ________

____

____

Traditional Gift ________

____

____

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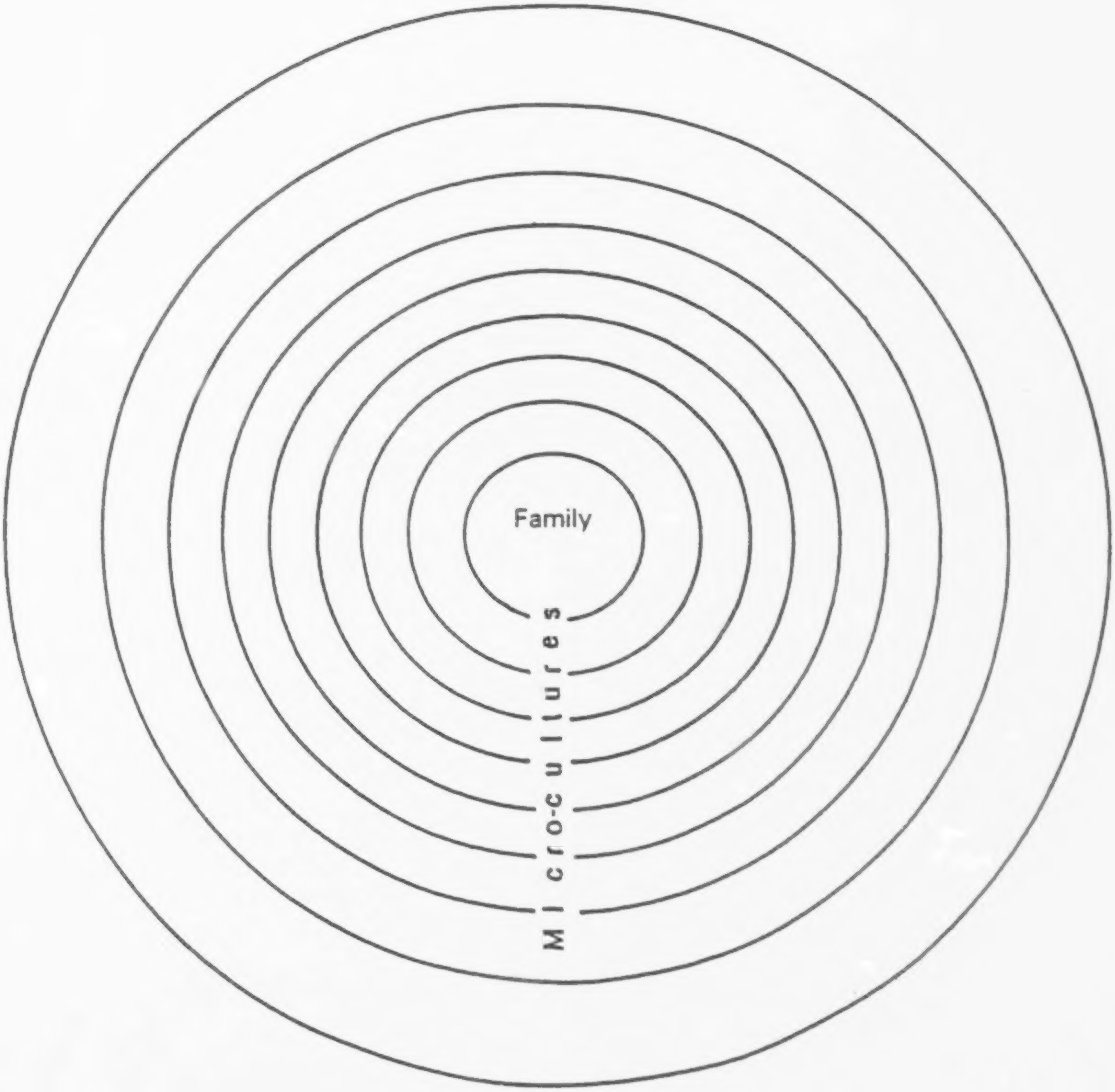
Name: ____________________

THE MICRO-CULTURES THAT SHAPE MY CULTURE


Family
Micro-cultures

Adapted from: Cross Cultural Resource Center, Dept. of Anthropology, California State University, Sacramento, 1979

CHILD-REARING PRACTICES

1. A young child is "acting up" in front of company (family/friends) in for a Sunday afternoon visit. From your cultural perspective, what happens to the child?

2. At the last minute, relatives call to announce they are going to spend the weekend, how do the children prepare for the relatives and how are they expected to interact?

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CULTURE: WHAT IT MEANS TO YOU

Respond to the following and record your answers in the space provided. If you need more room you may use the back. You may also refer to Culture: What It Is handout to help you remember the discussion on culture.

* **Dynamic**, neither fixed or static

- Give an example of an aspect of your culture that you have changed for yourself or your children:

* A continuous and cumulative **Process**

- How did you experience the cultural process?

* **Learned** and **Shared** by a people

- How do you celebrate the new year?

* **Behaviors** and **Values** exhibited by a people

- How does your family handle conflicts? How do you handle conflicts at work?

- **Creative** and **Meaningful** to our lives
  - How do you express a great joy? A great sadness?

- Symbolically represented through **Language** and people **Interacting**
  - What do you say when you bump someone? How do they respond?

- That which **Guides** people in their **thinking**, **feeling**, and **acting**
  - Give an **Implicit** example of your culture:

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SESSION I:

THE SELF-AWARENESS PROCESS

OVERHEADS:

No C. C. J.
Objective 1
Comparison of Cultural Study
Etic/Emic Views
Steven Lopez
Project Ta-kós Cultural Continuum
Objective 2
Definition Of Culture
Objective 3
Classical
Modern
Objective 4
Culture At Work
Objective 5
Objective 6
Nature/Nurture
Ethnocentrism (Hoops, 1979)
Ethnocentrism 1 - 2
Negative Ethnocentrism
Ethnocentrism (Sumner, 1940)
Culture Is Like A Map (Kluckhohn, 1944)
Your Culture
Objective 7
Micro-Cultures That Shaped My Culture

NO C. C. J.

- *No **C**ritism*
- *No **C**ondemnation*
- *No **J**udgment*

- - - - - - - - - - - - - -

Talk only about your own culture
Talk only of your own experience
Use "I" statements
Agree that it is OK to disagree
Participate
Have Fun!

Patricia Parham, Ph.D.

OBJECTIVE 1:

TO EXPLAIN THE PROJECT TA-KÓS APPROACH TO DIVERSITY

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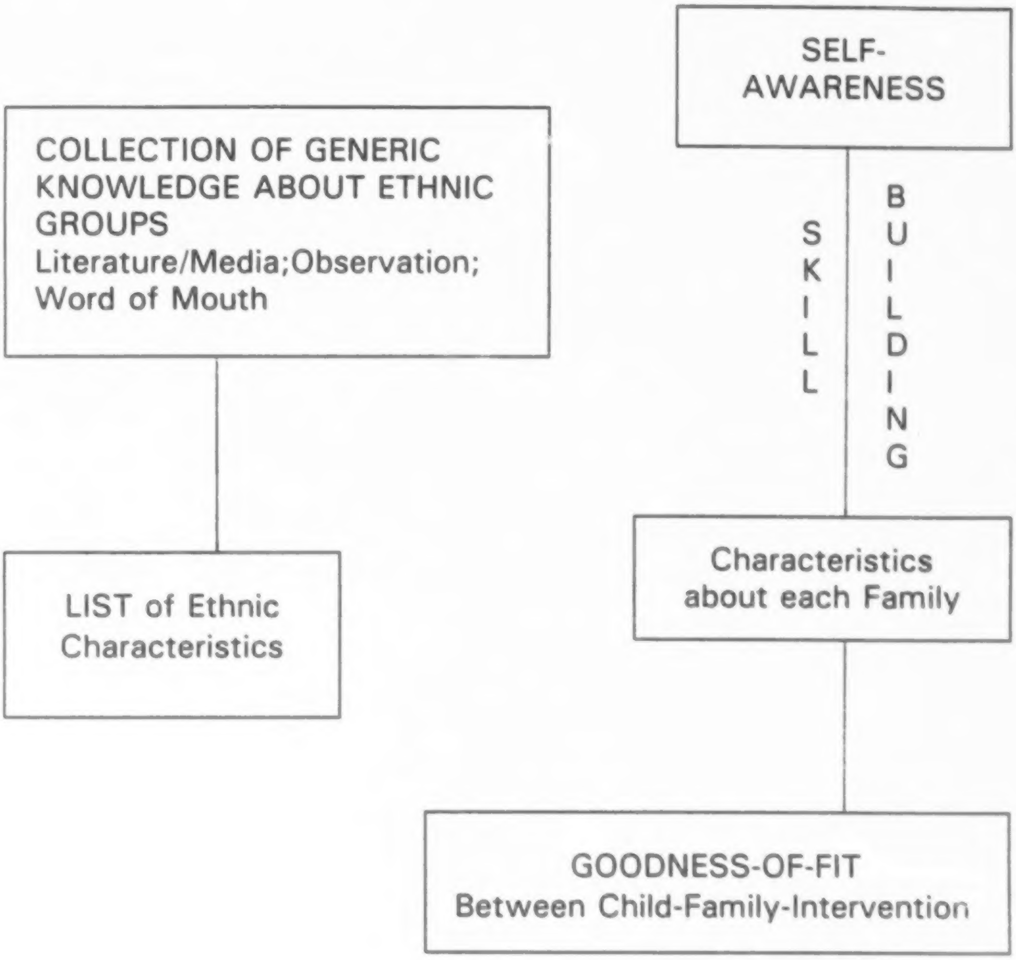
COMPARISON OF METHODS TO STUDY CULTURE


COLLECTION OF GENERIC KNOWLEDGE ABOUT ETHNIC GROUPS
Literature/Media;Observation; Word of Mouth
LIST of Ethnic Characteristics
SELF-AWARENESS
SKILL BUILDING
Characteristics about each Family
GOODNESS-OF-FIT
Between Child-Family-Intervention

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ETIC/EMIC VIEWS

ETIC VIEW:

USES UNIVERSAL NORMS

EXAMPLE:

"WESTERN CULTURE IS FUTURE ORIENTED"

EMIC VIEW:

USES CULTURAL SPECIFIC NORMS

EXAMPLE:

"THE HOMELESS MUST TAKE CARE OF TODAY"

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A. Failure to consider culture

B. Heightened awareness of culture - Feeling of being overwhelmed (ex. ethnic issues in newspapers become salient) Danger of applying cultural specific when not there.

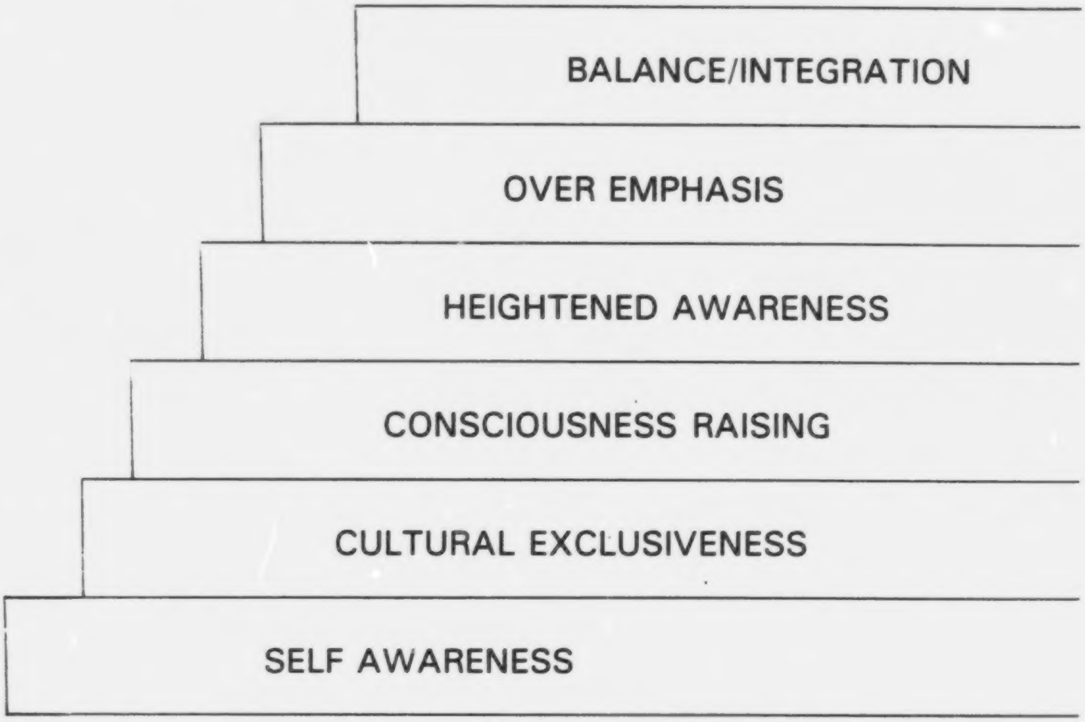
C. Burden of Considering Culture - over extension/ overemphasis on cultural specific - creates cognitive load

D. Integration - a life long endeavor to be culturally sensitive

Steven Lopez, 1988

Project Ta-kós /tä kos/ n. [from a Coast Salish Indian term which suggests that any decision or course of action will affect seven generations] 1. a family-centered curriculum for persons living or working with young children who are developmentally disabled. 2. an inservice training model utilizing the curriculum, designed to impact present and future attitudes and actions.

CULTURAL CONTINUUM


BALANCE/INTEGRATION
OVER EMPHASIS
HEIGHTENED AWARENESS
CONSCIOUSNESS RAISING
CULTURAL EXCLUSIVENESS
SELF AWARENESS

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OBJECTIVE 2:

TO CREATE AN AWARENESS OF HOW CULTURE AFFECTS OUR DAY-TO-DAY INTERACTIONS

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DEFINITION OF CULTURE:

"Whatever it is one has to know or believe in order to operate in a manner acceptable to its members . . . It is the form of things that people have in their mind, their models for perceiving, relating and otherwise interpreting them."

Goodenough, 1957

OBJECTIVE 3:

TO CREATE AN UNDERSTANDING OF THE FUNCTION OF CULTURE

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CLASSICAL

FAMILY/GROUP
SURVIVAL--
Take care of today --

Example:
learn family business

OUT OF THIS COMES:

Belief:
that one is fulfilling one's destiny

Value:
Successful family business

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MODERN

SELF-SURVIVAL ---
Plan for the future --

Example:
    higher education

OUT OF THIS COMES:

Belief:
that the individual is responsible for own fate

Value:
financial independence

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OBJECTIVE 4:

TO CREATE AN AWARENESS OF THE STAGES OF THE CULTURAL CONTINUUM

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Culture is at
work in every
interaction that
affects human
beings.

Edward T. Hall

OBJECTIVE 5:

TO BECOME AWARE OF YOUR LIFE WAYS AND TO RECOGNIZE STRENGTHS GAINED FROM EXPERIENCING YOUR FAMILY'S LIFE WAYS

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OBJECTIVE 6:

TO LOOK AT LIFE WAYS, OUTSIDE THE CORE FAMILY, THAT HELPED SHAPE THAT FAMILY'S LIFE WAYS

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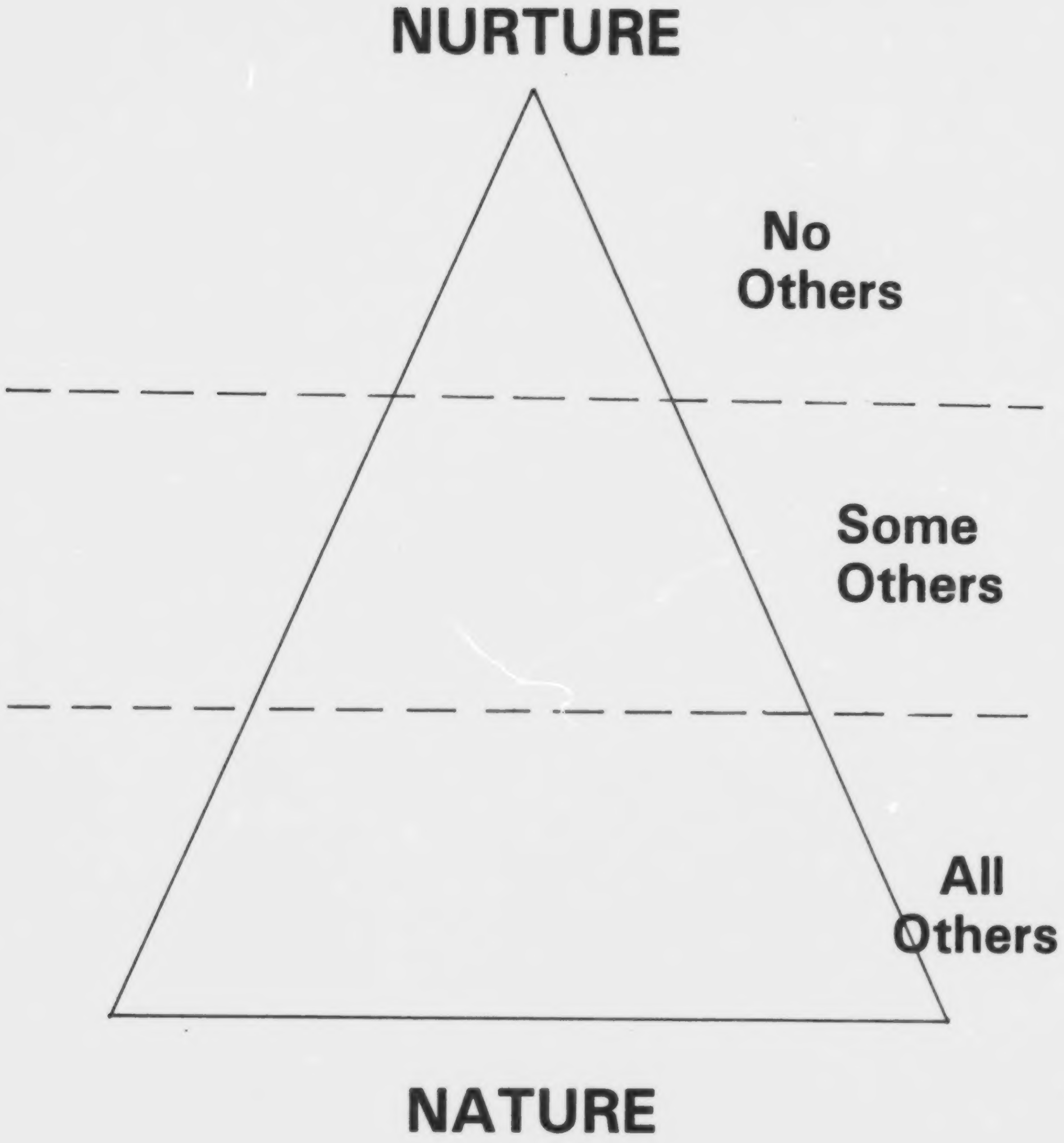
NURTURE
No Others
Some Others
All Others
NATURE

Florence & Clyde Kluckhohn

ETHNOCENTRISM

is a basic human
survival response
. . . strength lies
in the group.

D. Hoops, 1979

ETHNOCENTRISM

1) A belief in the inherent superiority of one's own group and culture

2) Tendency to view alien groups or cultures in terms of one's own

Patricia Parham, Ph.D.

POSITIVE ETHNOCENTRISM:

- represents cultural identity which reinforces self-esteem
- develops pride, positive self-image
- helps organize thinking
- helps shape view of the world

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NEGATIVE ETHNOCENTRISM DESTRUCTIVE WHEN IT:

- becomes tool to keep others out
- becomes foundation for derogatory evaluations
- refuses change to be in step with current world

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ETHNOCENTRISM

is the technical name for this view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it...

Each group nourishes it's own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders.

Sumner, 1940

Culture is like a map . . . No participant in any culture knows all the detail of the cultural map.

C. Kluckhohn, 1944

YOUR CULTURE:

- Know Your Culture
- Take Pride In Your Culture
- Respect Traditions Of Your Culture

- -

PERMIT OTHERS TO DO THE SAME

Patricia Parham, Ph.D.

OBJECTIVE 7:

TO BEGIN TO LOOK AT OTHER CULTURES AS YOU CONTINUE TO EXPLORE YOUR OWN

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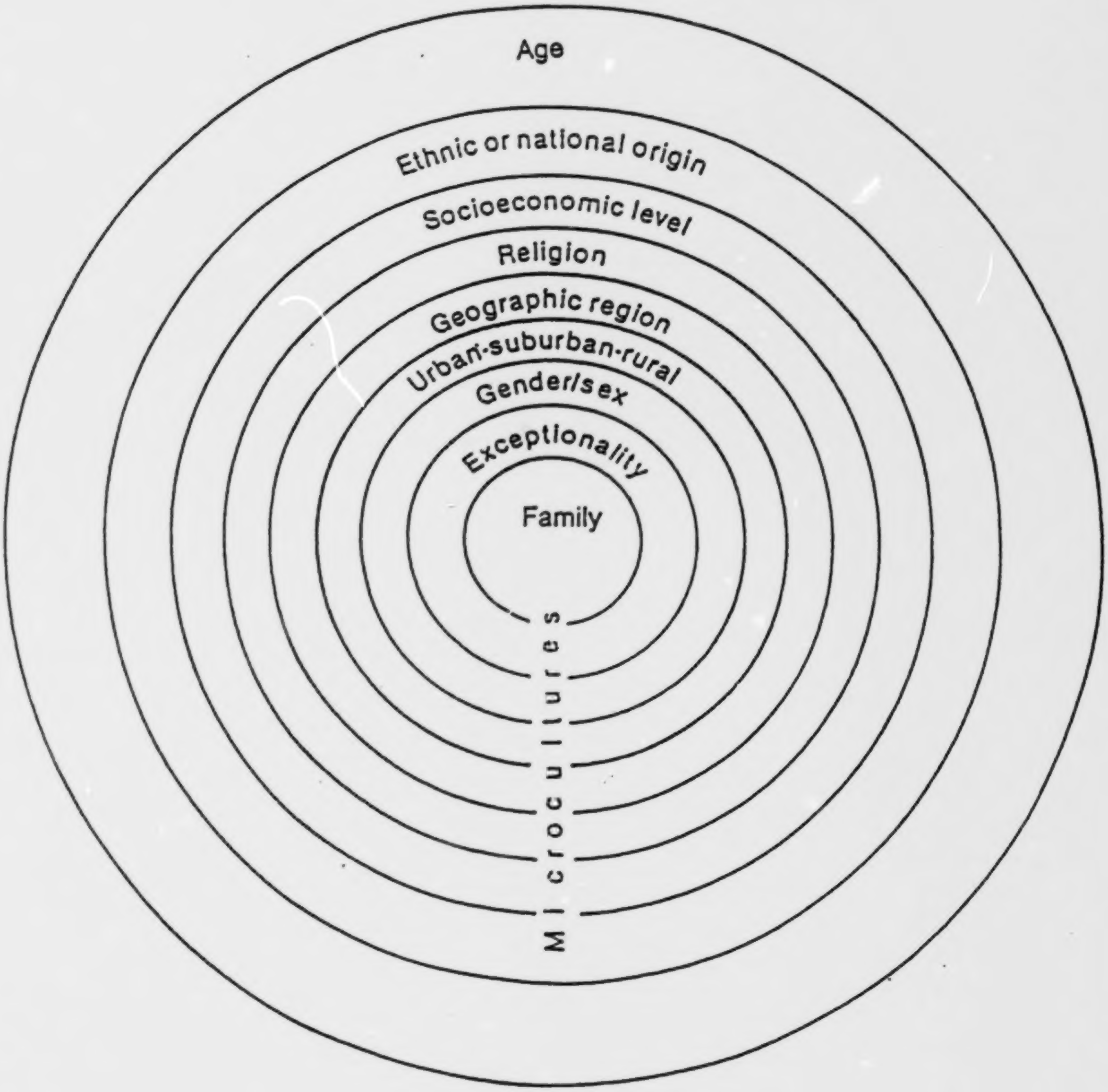
THE MICRO-CULTURES THAT SHAPE MY CULTURE


Age
Ethnic or national origin
Socioeconomic level
Religion
Geographic region
Urban-suburban-rural
Gender/sex
Exceptionality
Family
Microcultures

Adapted from: Cross Cultural Resource Center,
Dept. of Anthropology, California State University, Sacramento, 1979

SESSION I:

THE SELF-AWARENESS PROCESS

SUPPLEMENTAL MATERIALS:

The Etic and The Emic

"Barriers To Multiculturalism: Historical Perspectives On Culture and Character In American Society"

Facilitator's Background Reading

THE ETIC AND THE EMIC

Pike (1966) described the **ETIC** and **EMIC** views for the description of human behavior as:

ETIC APPROACH:

- Treats all cultures at one time
- Units/classifications, based on prior broad sampling or surveys
- Organization of a world-wide cross-cultural scheme may be created by an analyst
- Descriptions or analyses are "alien" in view
- System may be set up by criteria or "logical" plan whose relevance is external to the system being studied
- Criteria may be considered absolute or measurable
- Does not require that every unit be viewed as part of a larger setting
- Two units are different when instrumental measurements can show them to be so
- Data obtainable early in analysis with partial information

RESULTS: Etic data provides access into the cultural system as the starting point of analysis.

As cultural explorers, we use the etic view, the outsider's view, whenever we begin to look at a culture that is not our own culture. We also use the etic view to begin our constructual analysis of the other culture to our own. In Self-Awareness, Cultural Exclusiveness, and Consciousness Raising, we are in the etic mode.

EMIC APPROACH:

- Culturally specific, is applied to one culture at a time
- Regardless of how much training one has, emic units must be discovered, not predicted
- The structure of a particular system must be discovered
- Descriptions provide an internal view and the criteria is external to the system. Represent the view of one familiar with the system and who knows how to function within that system
- Discovery of the system requires inclusion of criteria relevant to the internal functioning of the system itself
- Criteria relative to the internal characteristics of the system can be usefully described or measured relative to each other
- Insists that every unit be seen as somehow distributed and functioning within a larger structural unit or setting, in a hierarchy of units and hierarchy of settings as units
- Units are different only when they elicit different responses from people acting within the system
- Criteria require a knowledge of the total system to which they are relative and from which they ultimately draw their significance

The emic view is an insider's viewpoint. The emic is concerned with trying to find out the meaning of a word, value, belief, or action to that person or group of people. Beginning with Heightened Awareness, we begin to use the emic view. In Overemphasis, the emic view prevails. In Balance and Integration, both the etic and the emic viewpoints are used according to the needs of the cultural explorer.

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Barriers to Multiculturalism: Historical Perspectives on Culture and Character in American Society

by C.H. Edson, University of Oregon

Professor C.H. Edson, a historian of education, currently teaches in the Division of Educational Policy and Management at the University of Oregon, Eugene, Oregon. His knowledge of a broad social and cultural historical context provided a valuable perspective for the Institute. This article is a revised version of his address given to the Institute on Multicultural Issues at the Technical Assistance for Parent Programs Conference in Arlington, VA, December 7-10, 1987.

Introduction

Our society entertains different beliefs concerning cultural diversity. On the one hand, many people earnestly believe in cultural diversity; they ask us to value and celebrate other cultural groups, and to see our society not as a "melting pot" but as a "richly woven tapestry" in which the threads maintain their distinctive characteristics as they contribute to the unity and the complexity of the whole. Although I personally believe that cultural diversity contributes to the vitality of our society, I also feel we must be careful about how increased cultural awareness may contribute, not to unity, but to divisive and discriminatory separation of culturally different groups in American society.

Cultural diversity is a two-edged sword: differences between groups can be and have been used to heighten racial and ethnic tensions and to justify discriminatory policies for different groups. A fine line exists between appreciating cultural differences and using those differences as rationales for social neglect. I express this skepticism simply to introduce a warning about how *others* may view the conclusions so many of us share here today.

On the other hand, there are those in American society who appear to oppose cultural diversity. Most recently, this opposition may be seen in the flood of books and articles focusing on cultural literacy. Alan Bloom's *The Closing of the American Mind*, E.D. Hirsch Jr.'s *Cultural Literacy: What Every Literate American Should Know*, and Diane Ravitch and Chester E. Finn Jr.'s *What Do Our 17-Year Olds Know?* provide several examples of works that appear to attack the pluralistic nature of our society and our educational system. How can we account for such a rebirth of opposition to cultural diversity in American society, and how will these attitudes affect our goals to serve people with special needs, especially when they come from widely diverse backgrounds?

Opposition to diversity is not soley the result of preferences or prejudices we personally were born with. Rather, opposition to diversity stems largely from ingrained attitudes and beliefs transmitted from generation to generation; the result of institutionalized assumptions about culture and character. To appreciate fully the complexities of the multicultural issues we now face, therefore, we must do more than merely expand our awareness of other cultures or subcultures in society. More importantly, we must examine the institutionalized assumptions of the dominant culture that continue to limit our ability to serve effectively and sensitively American citizens from different cultural backgrounds.

The comments that follow focus on assumptions about culture and character that became part of the dominant way of thinking in the United States in the early 1900s. These assumptions, unlike many other cultural assumptions of the past, achieved almost universal acceptance and have remained part of our intellectual and social heritage because they were framed in "scientific" terms. Because most people believed that science was objective and neutral, these assumptions were buttressed with an authority that gave speculative ideas and theories an almost unquestionable aura of truth. These assumptions continue to act as barriers in our quest to understand multicultural issues today.

Theodore White, the Pulitzer-prize winning journalist, once said: "Good reporters organize facts into stories, but good historians organize facts and events into arguments." The analysis that follows is clearly framed as an argument. Whether it is good history depends less on whether one agrees or disagrees with the argument, and more upon whether the argument raises good questions.

First a word of caution: historians must be cautious about making hasty moral judgements when examining people and events of the past. My analysis may imply that people of the past were stupid, ethnocentric, narrow-minded and racist—and if we had been there at the time,

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would have been avoided because of our more enlightened views of the world. Such a view ignores historical momentum and historical context. We need to appreciate the complexity of the historical context, and seek to understand why people thought and acted the way they did. By doing so, we will be forced to reflect on our own beliefs and behaviors and come to realize that our well-intended efforts today will probably be criticized and condemned as being narrow and prejudiced fifty years from now. We begin, therefore, with a discussion of the late nineteenth-century context in which categories of race, ethnicity, and disability became fixed, and policies were developed that, to this day, continue to influence our understanding of culture and character. Consider first the influence of evolutionary theory.

Evolutionary Theory

The name G. Stanley Hall is probably familier to many. Hall was a well-known leader of the child study movement in the early twentieth century and author of an influential book, *Adolescence: Its Psychology and Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education*, published in 1904. It would be difficult to overestimate the influence of G. Stanley Hall. We can look in almost any book on special education or educational psychology today to see how his ideas continue to effect our professional knowledge. In *Adolescence*, Hall assumed (along with many others of his generation) that "Ontogeny Recapitulates Phylogeny"; meaning that the individual of the species (the ontogeny) traces (recapitulates) in his or her own lifetime the history of the entire human race (the phylogeny). The child, when first born, is like the first man or woman and will repeat the history of the whole human race in his or her lifetime.

To pursue this popular "scientific" theory of individual development, it was first necessary to determine the "phylogeny," or history of the species. If we could establish the history of the human race, we could know more about how we as individuals developed. Therefore, we would be able to provide better programs and the proper kind of education that would help people "recapitulate," that is repeat or trace, the natural phylogenic process.

To determine that history, Hall turned to one of the best-known anthropologists of the time, Lewis Henry Morgan. In 1877, Morgan had published a volume entitled *Ancient Society*, in which he detailed three main stages of human evolution. Morgan labeled the lowest level Savagery, the middle level Barbarism, and the highest level Civilization. He placed various groups and cultures, both past and present, along these linear, evolutionary lines. Not surprisingly, according to Morgan's theory, only European and American society had achieved the level of Civilization.

In applying Morgan's taxonomy of evolutionary stages to the individual, Hall argued that pre-adolescents were in the stages of Savagery; adolescents in the stage of Barbarism; and adults represented Civilization. (Because of ethnic and racial beliefs that I will discuss later, not all adults were deemed capable of attaining the advanced stage of Civilization). In turn, Hall developed educational implications for the three stages: the "savage" pre-adolescent could be governed only through obedience; the "barbaric" adolescent was governed by emotion; and the "civilized" adult was governed by reason. Hall viewed these stages as natural—for evolution was natural—and everyone inevitably progressed through these stages with varying degrees of success depending on racial and ethnic background.

To draw some tentative connections as to how these theories influenced educational policy in the early twentieth century, let us look closely at how adolescence was viewed. Hall characterized the period of adolescence as one in which idealism flourished and rebellion against authority waxed strong: a stage of life during which difficulties and conflicts were absolutely inevitable. As individuals, Hall saw adolescents as altruistic, idealistic, and romantic on one hand; and on the other, lustful, animanl-like, irrational, wild, and not fully civilized (i.e., like savages). Hall believed, however, that these eccentricities of youth were normal outgrowths of biological maturation and advocated that they should not be repressed but needed to be given full play, because they were a normal part of the evolutionary process. The problem, as Hall saw it at the time, was that most adolescents of fourteen years and older were in the workplace, which he deemed to be an unsuitable environment for proper biological evolution. The workplace simply did not provide adolescents with the freedom or the guidance that would enable them to move through the developmental stage of barbarism to become well-functioning and civilized adults.

Hall's ideas quickly became popular, in part because they coincided with three attendant phenomena: anti-child-labor legislation, compulsory school attendance laws, and the dramatic rise of public secondary education. The evils of child labor were receiving national attention in books such as John Spargo's *The Bitter Cry of Children*, Edwin Markham's *Children of Bondage*, and Jacob Riis' *Children of the Poor* and *Children of the Tenements*. Hall's ideas provided an explanation of why the restrictive and demanding environment of the workplace was so unsuitable for healthy adolescent growth.

His ideas also served to strengthen beliefs in compulsory school attendance laws: once removed from the workplace, the streets offered youth an equally unsuitable environment for proper maturation. The fears that youth would roam the streets unoccupied and undisciplined helped bolster arguments on behalf of compulsory school

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attendance laws. Finally, the popularity of Hall's ideas coincided with the tremendous expansion of public high schools in the United States. In 1890, approximately six percent of fourteen- to seventeen-year-old youth attended public high schools, clearly a minority institution. By 1930, roughly forty-seven percent of that age group were attending public high schools.

According to Hall, the high school provided an institutional setting that would allow adolescents to develop "naturally" according to the tenets of evolutionary theory. While giving free play to many of the inherent eccentricities of youth (those necessary for proper development), the high school would also serve to control other drives—especially sexual ones—by channeling youthful energies through hard work and vigorous sports.

Hall was not the only one who believed and internalized these theories of evolution. Henry Curtis, one of the founders of the Boy Scouts, wrote in 1913 that "The quasi-tribal life of boys is almost complete proof of what is known in anthropology and education as the recapitulation theory." Likewise Luther Gulick, founder of Campfire Girls and head of the YMCA, wrote in 1915, "The play instinct is a residue of an earlier and more natural stage of development, that is, the barbaric and predatory society to which adolescents naturally belong."

While evolutionary theory explained the human condition—human evolution—to early twentieth century Americans, social Darwinism provided a blueprint for social reform and explained why some adults in society were not capable of becoming "fully-civilized." Social Darwinism is generally traced to Herbert Spencer (1820-1903), an Englishman who coined the phrase "the survival of the fittest," and, in this country, to William Graham Sumner (1840-1910). They proposed that life was a competitive struggle and only the strongest—those who had the necessary resources to sustain themselves—could survive. In turn, the pressures of survival, of competing for scarce resources, stimulated the strongest to develop adaptive qualities that would improve the human race.

Conversely, cooperation was seen as anti-evolutionary as it would interfere with this process of natural selection. Thus, those least able to survive should not be nurtured by the state because the entire society would become demoralized, and certain wrong habits and undesirable qualities would be encouraged to flourish. Social Darwinists cautioned, therefore, that we should not interfere with evolutionary forces by attempting to make universal that which was naturally attainable only by the few. Furthermore, we should not seek to assimilate those people incapable of survival; to do so would pollute the natural stock which produces the talented individuals who were the hallmarks of civilization.

Taken together, the ideas of Hall, Morgan, Spencer and Sumner, helped to institutionalize beliefs in linear evolution and to popularize assumptions that some people are lower on the evolutionary ladder than others. In addition, their research promoted the belief that these persons would naturally manifest the characteristics attributed to lower evolutionary stages: They would be more childlike and uncivilized, and more susceptible to emotion than reason. These labels, as we shall see, were soon applied to blacks, immigrants, and people with special needs. Beliefs in evolution and social Darwinism, therefore, militated against cultural diversity and served to limit our understanding of those with special needs.

How did these "scientific" ideas of evolution and social Darwinism come together to construct such impregnable barriers to multiculturalism? And, why were these new "scientific" understandings, ones that many find so questionable today, so popular in American society fifty, sixty, or seventy years ago? (As questionable and as ethnocentric as these theories seem to us today, it is well to remember that people then were employing the best "science" of their time. Just as their beliefs blinded them to the social implications of their theories, we, too, need to be careful about following the best "science" of our time, for we may unwittingly be constructing an equally narrow social vision.) For the answer to these questions, we turn first to the issue of Race and Slavery; second, to Ethnicity and Immigration; and third, to Intelligence and Eugenics.

Race and Slavery

In the early twentieth century, the historian Ulrich B. Phillips helped to popularize certain prevailing beliefs about race and slavery. Although others were writing on similar subjects, Phillips' ideas most closely paralleled current evolutionary beliefs and deserve closer analysis. Phillips, the son of a Georgia planter and a student of Frederick Jackson Turner at the University of Wisconsin, wanted to write a history of slavery from a Southern perspective. He argued that most of what we knew about blacks and slavery in American society had been written by Northerners—largely whites with abolitionist perspectives—who had very little, if any, experience with blacks in the South. In a 1904 article, "The Plantation as a Civilizing Factor," and in a 1918 book, *American Negro Slavery*, Phillips employed the theme of paternalism to argue that slavery was a benevolent institution. He argued that slaveholders, in large part, cared deeply about their slaves, provided food, clothing and shelter, and took good care of them in sickness and old age.

By contrasting this "benevolent" system of slavery in the South with the well-known horrors of the free industrial labor system in the North, Phillips' arguments were persuasive. He highlighted the evils of child labor, de-

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tailed how children and adults were exploited by capitalists in the mines and factories, and argued that northern capitalists had no concern about whether their workers were clothed, fed, or had a place to live. In light of such appalling exploitation of industrial labor in the North, plantation slavery appeared benevolent by comparison.

Phillips reinforced his analysis with popular theories of evolution. Reflecting prevailing beliefs that blacks were uncivilized and lower on the evolutionary ladder, he argued that they were childlike and needed the care and help of whites to survive. In short, slavery brought civilization to blacks. The following quotations are from an article entitled "The Plantation as a Civilizing Factor," published in the *Sewanee Review* in July 1904. They illustrate how Phillips employed the theories and the language of individuals such as Morgan and Hall:

> A century or two ago, the negroes were savages in the wilds of Africa. . . . How can we best guard against their lapsing back into barbarism?
>
> The planters of the Old-South. . . developed a fairly efficient body of laborers out of a horde of savages. . . [yet there is] a tendency of the negroes, where segregated in masses in the black belt, to lapse back toward barbarism.
>
> The average negro has many characteristics of a child, and must be guided and governed, and often guarded against himself, by a sympathetic hand.
>
> The exceptional negro is in advance of the average negro because he has acquired a greater amount of the white man's civilization.

Why was there such widespread acceptance of these kinds of findings concerning blacks among early twentieth century Americans? Among the reasons was that race, largely a southern issue up to this time, was rapidly becoming a northern problem. This period was one marked by a mass migration of blacks to the North. Between 1910 and 1940, approximately 1.8 million blacks left the South to settle in largely segregated northern cities. Racial friction attended the mass migration and race riots became more frequent in northern urban communities. In the year 1919 alone, there were an estimated twenty-five race riots nationwide, and in Chicago six days of rioting resulted in the deaths of twenty-three blacks and fifteen whites, with hundreds injured and thousands homeless. In the same year, the lynching of blacks became epidemic with seventy estimated cases of blacks being summarily executed by whites.

On February 8, 1915, D.W. Griffiths' film "Birth of a Nation" premiered at Clune's Auditorium in Los Angeles and quickly became a powerful, effective medium promoting beliefs concerning the racial inferiority of blacks. By portraying blacks as uncivilized, superstitious, and lustful, the film both popularized evolutionary theory and reinforced popular prejudices about blacks among many white Americans who never heard of Hall or Morgan.

The emergence of the new Ku Klux Klan in 1915 brought further national attention to the issues of race in American society. By 1924, the Klan boasted a membership of 4,500,000, and in 1925 they undertook a much-publicized march on the nation's capital to promote their racial views.

Given a society afflicted with increasing racial tensions, one can better understand why so many whites—in both the North and the South—would unquestioningly accept the theories of racial inferiority promoted by Ulrich B. Phillips and others. Race was now recognized as a national problem, and a frightened and perplexed population sought ways of explaining the escalation of racial strife. Because theories of evolution explained these problems in an apparently "scientific" manner, they became widely accepted—serving not only to institutionalize assumptions about differences between people but to justify differential treatment according to racial characteristics.

Ethnicity and Immigration

Race was not the only social problem the United States was confronting early in the century. In terms of scale, the mass migration of blacks to the North paled in comparison to the influx of immigrants from across the Atlantic. To many, these "foreign-born hordes" presented even greater problems for American society than did black Americans. Just as evolutionary thinking provided a framework for understanding racial problems, it also offered an explanation of ethnic problems associated with this mass immigration of Europeans to the United States.

Between 1890 and 1919, roughly twenty-three million immigrants entered the United States, largely from southern and eastern Europe. South Italians accounted for approximately four and a half million of the total, and eastern European Jews numbered about three and a half million. Although the tide of immigration did not reach its peak until the second decade of the century, by 1900 New York had more foreign-born residents than any other city in the world, and seventy-six percent of its school age population was first or second generation immigrant. Settling primarily in urban areas of the industrial northeast

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and midwest, these new arrivals often outnumbered native-born Americans and they frequently were held responsible for the growing problems of urban life. The southern and eastern European origins of these new immigrants concerned many Americans (especially those who could trace their own roots to earlier migrations from northern and western Europe), because they were thought to lack the moral and social qualities of the "old" immigrant stock. Similar to the way Ulrich Phillips described black Americans in evolutionary terms, those concerned about the ethnic origins of the "new" immigrants portrayed the recent arrivals as being of inferior racial stock and lower on the evolutionary ladder than most native-born citizens. In 1909, Ellwood Patterson Cubberley of Stanford University spoke of these differences in *Changing Conceptions of Education*:

> These southern and eastern Europeans are of a very different type from the north Europeans who preceded them. Illiterate, docile, lacking self-reliance and initiative, and not possessing the Anglo-Teutonic conceptions of law, order, and morality, their coming has served to dilute tremendously our national stock, and to corrupt our civic life.... Our task is to break up these groups or settlements, to assimilate and amalgamate these people as a part of our American race, and to implant in their children, so far as can be done, the Anglo-Saxon conception of righteousness, law and order, and popular government, and to awaken in them a reverence for our democratic institutions, and for those things in our national life which we as a people hold to be of abiding worth.

Immigrants, like blacks, were held to be docile, uncivilized, and childlike—not because they had only recently arrived and were frequently experiencing difficulties in adjusting to an urban and industrial civilization, but because they came from an inferior racial stock.

It is improbable that evolutionary theory alone, or the use of these evolutionary concepts by such people as Phillips and Cubberley to explain racial and ethnic differences, would have sufficed to implant so thoroughly in our national psyche patterns of racial and ethnic prejudice. Although ethnic bias and discrimination contributed to the passage of immigration restriction legislation in the 1920s, the linear models of evolution as articulated by Hall and Morgan were becoming less and less popular. In their place arose the new "sciences" of eugenics and intelligence testing.

Although sharing many of the same assumptions of evolutionary theory, these new "sciences" provided what appeared to be a less "culturally" and less "racially" biased analysis of human differences. Identification of these differences was no longer to be based merely on visible categories of race and ethnicity (categories susceptible to personal prejudices), but rather upon "scientifically-identifiable" mental traits that transcended simple racial and ethnic stereotypes. In practice, however, this new "science" retained earlier evolutionary assumptions and both blacks and immigrants alike were found to lack the mental capacities that characterized native-born whites in American society.

Eugenics and Intelligence

It is somewhat awkward even today to discuss the Eugenics Movement and the rise of intelligence testing, because so many early assumptions connected with that period still undergird our understandings of education and, especially, educational psychology and special education. The Eugenics Movements, which advocated the sterilization of persons deemed mentally incapable of independent living in modern society, was based on the belief that "science" could ameliorate and control the evolutionary process and thus preserve, and possibly perfect, civilization. We have conveniently forgotten that chapter of our history, undoubtedly because of the Holocaust during World War II which carried the assumptions of eugenics, human engineering, and evolution to their ultimate conclusion. We must remember that Hitler was not an islolated lunatic; he was part and parcel of Western assumptions concerning evolution, race, and ethnicity, and many promoters of eugenics and intelligence testing in this country shared similar beliefs earlier in this century.

In a 1972 article, "Testing for Order and Control in the Corporate Liberal State," educational historian Clarence Karier argues that eugenics and intelligence testing were closely related. Many persons, among them Robert M. Yerkes, H.H. Laughlin, Henry Herbert Goddard, and Lewis M. Terman, shared analogous view about mental capacity and social engineering. In 1910, the Eugenics Record Office opened in Washington, D.C., and soon researchers, conducting tests on what they labeled "defective germ plasm," began advocating that those found to be "mentally defective" be sterilized. As Karier argues, advocates of sterilization equated intellectual capacity with social character. In the "Report of the Committee to Study and Report on the Practical Means of Cutting Off the Defective Germ Plasm in the American Population," H.H. Laughlin included the following categories of people as "defective":

> feebleminded, insane, criminalistic (including the delinquent and wayward), epileptic, inebriate, diseased, blind, deaf, deformed, and dependent (including orphans, ne'er-do-wells, the homeless, tramps and paupers).

That recent immigrants and black migrants to the North might be dependent, homeless, or in poverty because of social conditions not because of some innate intellectual capacity, seemed not to concern the proponents of this "new science." Accepting the apparent neutrality of this new "science" of social engineering, twenty-one states practiced eugenic sterilization between 1907 and 1928; some 8,500 Americans became victims of the experiment.

With the rising popularity of intelligence tests in the second decade of the century, culminating in the publication of the Stanford-Binet Test in 1916, more and more people believed social and moral character to be "scientifically" equated with intelligence. Western liberal traditions, stemming back to Plato, had always assumed a positive relationship between "Talent" and "Virtue": those most talented would act most virtuously. Conversely, people of low talent would be of low virtue, the assumption upon which sterilization laws were justified.

In terms of human engineering, it was believed that, if those of low talent could be identified through the use of intelligence tests, they could then be controlled before they became a burden to society, and be sterilized before they spread their "bad seed" to future generations. Examples of how intelligence and moral character were equated abound in the oral and written statements of those associated with the testing movement. According to Lewis Terman, the author of the Stanford Binet Test: "All feebleminded are at least potential criminals. That every feebleminded woman is a potential prostitute would hardly be disputed by anyone." In 1919, Ellwood P. Cubberley in *Public Education in the United States* wrote: "Lacking in the ability to foresee and weigh consequences, and unable to exercise self-restraint, every low grade or feebleminded girl is a prostitute and every boy of the type a potential criminal." And Edward L. Thorndike of Teachers College, Columbia University, wrote in 1920: "To him that hath a superior intellect is given also on the average a superior character."

It is of utmost importance not to dismiss such pronouncements as being only a part of a long-ago time when unenlightened enthusiasts ignorantly or maliciously promoted racist, class-biased, or culturally insensitive views concerning intelligence. Manifestations of the underlying belief that equates talent and virtue in a supposedly "scientific" manner can be seen today in Daniel Hallahan and James Kauffman's 1982 book entitled *Exceptional Children: Introduction to Special Education.* The authors state: "In fact, it now appears that gifted children tend to be superior in every way—in intelligence, in physique, in social attractiveness, in achievement, in emotional stability, even in *moral character* (emphasis added)." Likewise, they argue, "Most studies show the gifted to be superior to average individuals in concern for moral and ethical issues and in moral behavior. The immoral, unethical gifted individual seems to be the exception rather than the rule."

Returning to the past: intelligence tests in the 1920s were being used increasingly to demonstrate the low intelligence of undesirables, social deviants, criminals, and wards of the state. In Albany, New York, eighty-five percent of that city's prostitutues were labeled as feebleminded; in a Kansas prison, sixty-nine percent of white inmates and ninety percent of black inmates were found to be morons; and another study found that ninety-eight percent of unmarried mothers were feebleminded.

Understandably, recent immigrants failed to do well on such tests, further confirming beliefs about restricting immigration to prevent the influx of persons of "low talent" who would become a moral and social burden on society. In 1912, Henry Goddard (a student of G. Stanley Hall), reported from his study of immigrants that eighty-three percent of Jews, eighty percent of Hungarians, seventy-nine percent of Italians, and eighty-seven percent of Russians were feebleminded. And in 1923, Carl Campbell Brigham published *A Study of American Intelligence* in which he examined the results of the Alpha/Beta Tests used to classify some 1,700,000 army recruits during World War I. He argued that intelligence levels varied significantly between races and peoples: the recruits from "Nordic" (Northern European) backgrounds ranked highest; next came those from "Alpine" (Central Europe) stock; they were followed by those of "Mediterranean" (Southern European) descent; those of "Negro" backgrounds ranked last.

Although Brigham later refuted his analysis, it served to solidify in the minds of many Americans the notion that, because of low intelligence, blacks, most of the recent immigrants, and those we now classify as having "special needs," presented a real threat to social progress and that their uncontrolled presence was a peril to civilization.

The threat that blacks and immigrants posed to the survival of society extended beyond their actual numbers, of their then current proportional representation in the population of the United States. Equally worrisome to many native-born whites were the higher fertility rates reported among blacks and those of Mediterranean stock which, if left unchecked, would result in overwhelming the superior native stock that was responsible for the achievements of civilization (or, the achievement of Civilization, in Morgan's scheme of things). Contrary to earlier social Darwinistic beliefs in the "survival of the fittest," the social realities of higher birth rates among blacks and immigrants called for immediate and decisive intervention. In an address before the National Education Association in 1923, Lewis Terman outlined the dangers society faced:

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> The racial stocks most prolific of gifted children are those from northern and western Europe, and the Jewish. The least prolific are the Mediterranean races, the Mexicans and the Negroes. The fecundity of the family stocks from which our gifted children come appears to be definitely on the wane. . . . It has been figured that if the present differential birth rate continues, 1,000 Harvard graduates will at the end of 200 years have but 50 descendants, while in the same period 1,000 South Italians will have multiplied to 100,000.

Of equal concern to the advocates of eugenics and immigration restriction was the specter of interracial and interethnic marriages. Such unions, they believed, would lead to the "pollution" of the superior stock and result in the ultimate decline of civilization. In 1923, Carl Brigham warned in *A Study of American Intelligence* : "We must face a possibility of racial admixture here that is infinitely worse than that faced by any European country today, for we are incorporating the Negro into our racial stock." Using language that reflected turn-of-the-century assumptions about evolution, such concerns about miscegenation were reiterated as late as 1966 in a pamphlet entitled "Breeding Down" by Henry E. Garrett (a former student and colleague of Thorndike):

> You can no more mix the two races and maintain the standards of White civilization than you can add 80 (the average IQ of Negroes) and 100 (average IQ of Whites), divide by two and get 100. What you would get would be a race of 90s, and it is that 10 percent differential that spells the difference between a spire and mud hut; ten percent—or less—is the margin of civilization's "profit"; it is the difference between a cultured society and savagery.

Books and articles today that bemoan what is called the "Birth Dearth" continue to reflect similar evolutionary and racial assumptions. In doing so, they serve to promote further institutionalization of ethnic and racial prejudice in American society.

Conclusion

At the outset of the presentation, I argued that to appreciate fully the complexities of the multicultural issues we now face, we should not seek merely to expand our awarness of other cultures or subcultures in society. As important as that task is, the focus remains on others, meaning that we inevitably fail to examine ourselves and how our own cultural and professional assumptions restrict our ability to gain the very knowledge we seek. These unexamined institutionalized assumptions of the dominant culture continue to limit our capacity to serve effectively and sensitively American citizens from different cultural backgrounds.

I believe that vestiges of our earlier embrace of evolutionary theory and our continued fascination with the nature of intelligence contribute, however unwittingly, to a social climate in which blacks, immigrants, and people with special needs are treated as less than fully "civilized" individuals. Most importantly, these supposedly "scientific" beliefs continue to undergird many of our own beliefs concerning social improvement, and influence the formulation of policies designed for individuals experiencing difficulties in mainstream American society.

Immigration, for example, is again a social issue of importance, just as it was in the earlier decades referred to in this presentation. In 1980, the United States officially received 808,000 immigrants, more than any other year since 1914. Like the "new" immigration of nearly 100 years ago, these "new" immigrant are not northern and western Europeans, but come from Latin America, the Caribbean, and Asia. In addition, there is a growing influx of illegal immigrants in the country; estimates of their numbers range from four to six million persons. The response, like the one earlier in the century, has been for immigration restriction to limit the numbers of "undesirable" aliens entering the country. Likewise, programs for the culturally-different segments of our population have increasingly come under pressure: bilingual and multicultural education are now attacked for being anti-evolutionary, and "Excellence" (meaning a common "white" curriculum for all) is advocated for our public schools.

We need to maintain a healthy skepticism toward both those who oppose multiculturalism and those who, under the apparently neutral guise of "excellence," continue to perpetuate institutionalized assumptions concerning culture and character in American society. History can provide a mirror to help us question our own unexamined assumptions, assumptions that continue to guide our well-intended efforts toward social and educational reform. If we remain unaware of the institutionalized beliefs of the dominant culture, and if we fail to analyze them critically, we will remain woefully ill-equipped as parents and professionals to deal with the important multicultural issues we confront today. ■

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FACILITATOR'S BACKGROUND READING

Boas, F. (1943). Recent anthropology. Science, 98, 411-314.

Brislin, R.W. (1981). *Cross-cultural encounters: Face-to-face interaction*. New York; Permagon Press.

Brislin, R.W., Cushner, K., Cherrie, C., & Yong, M. (1986). *Intercultural interactions: A practical guide*. Beverly Hills; Sage Publications.

Damen, L. (1987). "A Programmatic approach to intercultural inquiry"; *Culture learning: The fifth dimension in the language classroom*; Reading, Massachusetts; Addison-Westley Publishing Co.; pp. 53-71.

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SESSION II:

HEIGHTENED AWARENESS

SESSION II: HEIGHTENED AWARENESS

WHAT YOU NEED:

INTRODUCTION

Handouts:

The Roots of Beliefs and Values
Heightened Awareness Activity: Family Interview
Skill Building
Five Sets of Desparate Categories of Events
Ethnographic Observation Through Video
Primary Message System
Ethnographic Observation Strategies
Roles and Goals of Parents Across Cultures
Feedback Form: Roles and Goals of Parents Across Cultures
Observation of A New Experience

Overheads:

Objective 8
Roots Of Beliefs and Values
The Invention Of Culture
Objective 9
Observation Keys
Recording The Communication Dance
One Of The Functions Of Culture...
World View/Paradigm Shift
Experience
Objective 10
Ethnographic Observation Through Video Advantages
Ethnographic Observation Through Video Disadvantages
Tracking
Third Viewing
Roles Parents Perform Across Cultures
Common Goals

Equipment and Materials:

Overhead Projector
TV Monitor
VCR
Video cassette "Kids Like These" or home video
flip chart
Markers
Masking Tape

Supplemental Materials:

The Dirty House, Letsz, J.R. & Meyer, E.A.; NURSING OUTLOOK; September (1979)
Facilitator's Background Reading

HEIGHTENED AWARENESS

OBJECTIVE 8

To look at culture from the perspective of one who is not a member of the cultural group and to study culture in terms of structure.

FACILITATOR NOTE: To begin the Heightened Awareness session, remind participants of ground rules and that in the last session they had a **"Take-Home Experience"**. Begin this session with their responses to questions on the handout. Review handout by asking for participant examples to the questions on **"CULTURE: WHAT IT MEANS TO YOU."**

Tell participants you only want one example per item, to think about which item they really want to share. This experience is to check if they made the connections. If you find they did not get it, spend more time helping them clarify their experience.

Give participants support and encouragement as they volunteer their responses. Remind participants they may only talk of their own experience. Redirect them if necessary by making comments such as, "I want to know about your experience, your cultural experience. Tell me how you experienced. . ."

Introduce Heightened Awareness.

OVERHEAD:
page: 157 Display and read **"OBJECTIVE 8" overhead.**

ACTIVITY: **THE ROOTS OF VALUES AND BELIFFS**

FACILITATOR NOTE: This activity provides keys to becoming more aware of our own values and beliefs, as well as those of others. It demonstrates how beliefs and values can and do shape one's expectations for interactions with others.

HANDOUT:
page: 141 Ask participants to take out the **"THE ROOTS OF BELIEFS AND VALUES"** handout.

FACILITATOR NOTE: This instrument was adapted by Project Ta-kós. The original instrument was based on seminal work by Kluckhohn, F. & Strodtbeck, F., (1961). Their work can be found in the book entitled Mirror for Man. The complete reference is contained in the reference section.

FACILITATOR NOTE: Please note that this handout was adapted by Project Ta-kós. The original instrument "The five basic value orientations according to Kluckhohn & Strodtbeck" addresses beliefs and values in categorical groupings: the individual; social relationships; human relationship with nature; and nature and the supernatural. The complete document can be found in Chapter 1 of the Kluckhohn reference in the Background Information for Facilitators section.

ACTIVITY: Divide participants into groups. Assign different questions to each group.

OVERHEAD:
page: 158 Display and read, **"ROOTS OF BELIEFS/VALUES"** overhead.

ROOTS OF BELIEFS/VALUES

In next 10 minutes:

1. **Everyone tells response to question and why**
2. **Try to come to group consensus**
3. **Tell what you learned during the process**
4. **Report back to large group**

FACILITATOR: Walk around and listen to groups. When responses are given back to total group, allow for questions. Listed below are possible points/concepts that need to be made.

- What role does fate play in an individual's life?

POINT: Early childhood programs provide "intervention" which, by its nature, attempts to alter fate. It is important to understand how families view fate.

FOR EXAMPLE: Intervention may be tolerated by a family because it is a service provided by a recognized authority. The family, however, may not participate or believe in the effectiveness of habilitation or remediation.

MINI-LECTURE: It is important to remember that we are not evaluating which response is the best response. The reality is that we will work with families who are firmly entrenched in all three beliefs. It will be very easy to work with the families who have the same values and beliefs that we cherish. Our jobs become painfully difficult when we encounter families who have opposite beliefs from our own.

- How binding are roles and obligations within the family?

POINT: Early childhood interventionists should observe and learn about the roles and obligations within each family. Without this knowledge, a "natural home therapist" might be ignored.

EXAMPLE: A mom may agree to do certain activities with the toddler during a bath. In reality, the older son is in charge of the bath. The roles will not change.

- How do personal disagreements and conflicts tend to be handled?

POINT: The point is not to jump to conclusions about how people handle disagreements. It is often necessary to reframe perceptions.

EXAMPLE: Mr. A has developed a strong positive relationship with a family. However he has noticed that this family uses a fellow team member whenever there is some disagreement between the family and Mr A. Mr. A realizes that it is the family's style to go through an intermediary as opposed to direct contact or ignoring the situation. Although this is not Mr. A's personal style, he accommodates the family by working through the family team member, the intermediary.

MINI-LECTURE: Many cultures use intermediaries as a sign of respect. It is common practice to go to the highest ranking person one knows to explain the dilemma. This implies trust for the intermediary and the person needing to modify his approach to working with the family. The expectation is that there is a solution, and together the three parties can arrive at that solution. Once the intermediary has heard the concerns, the expectation is that he will deal with the professional; and, the professional will come back to the family with another approach, techniques, goals, or expectations that are agreeable to all.

This process is sometimes confused with the person who sets out to undermine someone. This is a strategy, not a life-time of dealing with conflicts by using intermediaries. The person who uses this strategy to sabotage is not seeking resolutions. The person who uses intermediaries as a process seeks a positive resolution with everyone's dignity intact.

How is time defined and valued?

POINT: The objective is for participants to recognize how strongly they have bought into their perception of time. A 24 hour period can be either a self-paced series of events or a planned schedule. One person can fluctuate between the two styles: week-end (self-paced) as opposed to work week (scheduled).

Americans structure time. Edward T. Hall gives the following example:

EXAMPLE: Native American ceremonies may be scheduled to begin at a specific hour, 10:00 am. As onlookers wait, the dancers prepare in a self-paced manner, perhaps causing impatience among those accustomed to keeping to a time schedule. This self-paced manner is not synchronized with the clock. It is in time with the dancers. The dancers must prepare clothing, ornamentation, and their spirits in order to perform a good dance. This means that there are prayers to be said. Since even preschool children and elders dance, their preparation may take more time. Only when everyone is prepared physically, mentally, and spiritually can the dancers begin their dance.

FACILITATOR NOTE: To finish read Edward T. Hall's quote, **"In conducting business between people who are not on intimate terms, the eastern seaboard, middle class pattern holds: it is expected that one will be prompt. Five minutes late calls for small apology; ten, a bit more must be said; fifteen minutes requires a definite apology plus explanation; and thirty minutes is insulting!"**

This "time" value is also seen in daily contact between interventionists and families. The interventionists might view the family who is constantly late as not valuing their professional services or their time, or them personally.

SUMMARY: The facilitator should summarize the purpose of this activity which is intended to take people back to some of the roots of their belief systems. To gain closure, discuss the following quote from The Invention of Culture.

OVERHEAD:
page: 159

Display **"THE INVENTION OF CULTURE" overhead.**

> "Basically you can only invent culture in your own terms."
> The Invention Of Culture

ACTIVITY: **Heightened Awareness Activity: Family Interview**

HANDOUT:
page: 144

Distribute, **"HEIGHTENED AWARENESS ACTIVITY: FAMILY INTERVIEW"** to participants. Explain that they are to think of a family who is from a culture they think is very different from their own. They are to use the handout as a guide in their **"Take-Home Experience"**. They are to interview a family on the topic, Transition to School, to find out the family's perspective of school as it relates to their child. The focus might be, "Do you celebrate children going to school? If so, how?" The **"Take-Home Experience"** will be discussed in the next session.

OBSERVATION

OBJECTIVE 9

To gain information about how to establish and maintain rapport with a family given the family's unique style; and to gain clues about which approaches or techniques work best with a particular family.

OVERHEAD: Display and read **"OBJECTIVE 9" overhead.**
page: 160

HANDOUT: Distribute and go over **"SKILL BUILDING" handout.**
page: 145

SKILL BUILDING

Rationale for observation skills:

- To gain information about how to establish rapport with a family.
- To gain clues about which approaches or techniques would work best with a particular family.
- To learn to recognize a family's style of functioning: interaction, decision making, and roles family members play.

Observation skills involve the ability to record (mentally, or on specific occasions, written) factual information about others without making interpretation or value judgments.

MINI-LECTURE: As someone invested in working with young children, a necessary paper trail is recording your observations. Observation is a two-step skill. The first skill is attending to the focus of the observation and the second is the recording of that focus without interpretation or judgement.

Many instruments have been developed to assist us with the focus of the observations. Here is an example:

OVERHEAD:
page: 161 Display and discuss, **"OBSERVATION KEYS"** overhead.

FACILITATOR NOTE: This typical guide has several shortcomings for Ethnographic Observation.

OBSERVATION KEYS	EXAMPLES
Responsiveness to persons or objects	withdraws, brightens, fusses, turns to or away from, hesitant, loses interest quickly
Communication (expressive/receptive, verbal, non-verbal)	uses words, gestures, good/poor eye contact, body language, rapid or incoherent speech, language other than English language used
Emotional tone	is animated, non-expressive, listless, whines, cries, protests
Focus and attention span	alert and responsive, fleeting attention, easily distracted, needs cuing to maintain topic focus, unable to shift topic

MINI-LECTURE: We also have checklists or questionnaires such as:

OVERHEAD:
page: 162 Display and read, **"RECORDING THE COMMUNICATION DANCE" overhead.**

RECORDING THE COMMUNICATION DANCE

WHAT DO YOU SEE? WHAT DO YOU HEAR? (During a home visit; as family comes to school; around the community)

1. Where is parent when interacting with child?
2. Where is parent when talking to child?
3. Where are other family members in relation to child?
4. How much communication is **"Teaching"**?
5. How much communication is **"Demands"**?
6. What child directed activities do you see?
7. Do you see sex role differences?
8. Who makes the major decisions?
9. Is parent behavior consistent for all siblings?
10. Where is interventionist asked to conduct visit? (porch, living room, kitchen)
11. Who asks the questions?
12. Who answers the questions?

MINI-LECTURE: These checklists or questionnaires contain important information professionals should be aware of and consider when developing an intervention plan. The problem is that, while trying to be non-judgmental, we may be interpreting behaviors when we view them through our own cultural context and not the cultural context of the family. We may not realize that we are interpreting behaviors through our own cultural context because we do not know that there is another cultural context.

OVERHEAD:
page: 163
Display and read Hall's **"ONE OF THE FUNCTIONS OF CULTURE..." overhead.**

OVERHEAD: Display and read **"WORLD VIEW/PARADIGM SHIFT" overhead.**
page: 164

WORLD VIEW / PARADIGM
SHIFT IS MORE THAN:
ALTERNATIVE
PERSPECTIVE
or
"standing in a
different place"
IT IS:
SEEING WITH
DIFFERENT EYES

HANDOUT: Distribute, **"FIVE SETS OF DISPARATE CATEGORIES OF EVENTS" handout** to participants. Review handout with the following mini-lecture.
page: 146

FIVE SETS OF DISPARATE CATEGORIES OF EVENTS

SUBJECT OR ACTIVITY: This is the first category. It is also the easiest to accomplish. Professionals are given the methodology by which they can record the subject or activity. Example: Observe a child's interaction with a known adult.

SITUATION: The situation is very significant because it has been separated into:

CULTURE'S BUILDING BLOCK --
These common, everyday settings and situations may include: greeting, working, eating, bargaining, fighting, going to school, cooking, serving meals, hanging out, etc.

EXAMPLES: How are meals served when only the immediate family is present? How are meals served when extended family is present? How are meals served when friends are present? How are meals served when business associates are present?

MINI-LECTURE: Hall maintains that what we perceive and what we are blind to in our daily lives is affected by at least five sets of disparate categories of events: the subject or activity; the situation; one's status in the social system; past experience; and culture. Hall also maintains that we learn the patterns for juggling these five dimensions very early in life and take them for granted.

Perhaps professionals in the field of early childhood special education are taught to focus on the first dimension because it is the easiest of the five to observe: the subject or activity. The professional is given the methodology by which he or she can "objectively" record the subject or activity. What the professional is not told is that we observe from our own cultural context and not the cultural context of the person(s) being observed. When the cultural context of the person being observed is not considered, the observation loses objectivity.

EXAMPLE: Observe a child's interaction with a known adult.

This is the easiest dimension to negotiate. The second dimension: the situation, is controlled by the professional. It could be a classroom setting, a play group, a field trip, or a home visit. The situation is usually set-up and controlled by the professional.

SITUATION - CULTURE'S BUILDING BLOCK

Common settings and situations: greeting, working, eating, bargaining, fighting, going to school, cooking, serving meals, hanging out, etc.

The situational frame is the smallest viable unit of a culture that can be analyzed, taught, transmitted, & handed down as a complete entity.

Situational frames contain linguistic, kinesic, proximic, temporal, and social actions, as well as material and personality.

Frames represent the materials and contexts in which action occurs.

FACILITATOR NOTE: The second dimension can be demonstrated with the following activity.

DEMONSTRATION: **Greetings.**

Select four participants, at least one male. Next, tell everyone that one participant (a female) is hosting an informal party at her home. The other participants are guests having a good time talking with the hostess. The facilitator should take the role of a newly arrived guest who only knows the hostess.

The facilitator should approach and greet the hostess. The hostess will introduce facilitator to the other guests.

Facilitator should warmly embrace the hostess. When introduced to other females (if facilitator is female), facilitator should extend her hand, as if extending it to be kissed, and gently place it in the other woman's hand. No pressure should be applied. If the facilitator is male, simply incline the head toward the woman when introduced. Do not extend the hand unless the woman offers her hand.

When introduced to the male, if facilitator is female, simply nod in his direction. If facilitator is male, extend your hand for a handshake.

DISCUSSION: When the greetings have been completed, ask participants what they saw. Allow discussion. Remind them if they give interpretations that the focus is on behaviors.

Next, ask the other female guest how she felt about the greeting. Probable answers:

> "It felt like she really did not care to meet me."
>
> "She must be very shy."
>
> "It felt like the glove filled with cottage cheese."
>
> "It did not feel very good."

Next, ask the male guest how he felt about the greeting.

MINI-LECTURE: For a traditional Latina, a typical greeting for a female she has just met is just a touching of the hands. It is the touch that matters. Applying pressure does not imply warmth, it implies masculinity or coarseness.

When a traditional Latina meets a male for the first time, it is customary not to shake hands. A simple inclining of the head in the direction of the person is customary. If a handshake is offered, again only the touch is required, applying pressure is not.

If when shaking hands with a traditional Latino, the female applies pressure to the handshake she is sending a very direct message. The amount of pressure applied is in direct proportion to how strongly she is conveying the message, "I'm available and interested. Want to do something about it?"

Again this holds true for some traditional Latinos. Many Latinos have been so emersed in other cultures that they would be very surprised to learn of this particular behavioral practice.

Many Native American women when being introduced will not extend their hands but will acknowledge the introduction by inclining their head toward you.

Other cultures have their own rules for appropriate greetings that may have different rules for gender, age, and family as opposed to non-family.

These examples are for first time greetings. Subsequent greetings will be dependent on the growth of your relationship. It may take many meetings before you progress to the hugging stage as a greeting exchange or you may be hugging after your third meeting. It is totally dependent upon your relationship.

American cultural context of social values says that a good strong handshake is an indicator of our strength of character and our sincerity of wanting to get to know someone. If the families you are working with maintain some of their cultural traditions, how greetings occur may be one of those traditions.

POINT: This activity is an example of not only "Situation - Culture's Building Block" but of how judgmental we can be when we use our cultural context and fail to consider the family's cultural context.

FACILITATOR NOTE: Thank the other demonstration participants for their assistance and continue handout review.

MINI-LECTURE: The third dimension: one's status in the social system, is already established. The professional is the helper - the one with the answers. The client is the helpee - the one with the questions, the one with needs. This attitude may not be what the professional believes and the client may be resentful of this relationship; however, this is usually how the relationship begins.

The fourth dimension: past experience, may color what we perceive because we use past experience to guide us through new experiences. Since each family is unique, sometimes past experience blinds us to what is really happening.

OVERHEAD:
page: 165

Display and read, **"EXPERIENCE" overhead.**

> "Experience is something man projects upon the outside world as he gains it in its culturally determined form."
>
> Edward T.Hall

MINI-LECTURE: The fifth dimension is the most dynamic & least defined of all: culture. Culture has two facets, one is implicit, the other is explicit. Some things about culture are implied and may have subtle nuances, while other things about culture are clearly defined.

Professionals are trapped by both the implicit & explicit aspects of culture because, not only is each family unique, but what they bring from their culture into the community and what they adopt from the community will differ with each family.

Each culture is not only an integrated whole but has its own rules for learning. These are reinforced by different patterns of overall organization. An important part of understanding a different culture is learning how things are organized and how one goes about learning them in **THAT** culture. This is not possible if one persists in using the learning models of one's own culture.

The reason one can not get into another culture by applying the "let's-fit-the-pieces-together" process is the total complexity of any culture. We seem to have the misguided notion that there exists such a thing as "**the**" English language, "**the**" African American culture. The "**the**" is over simplified. It does justice to neither the language nor the culture. The "let's-fit-the-pieces-together" process leads to frustration because it seduces us into believing the process is simple, when, in reality, it is incredibly complex.

ETHNOGRAPHIC OBSERVATION

OBJECTIVE 10

To recognize our biases as we observe families so that we may be less judgmental.

OVERHEAD: Display and read **"OBJECTIVE 10" overhead.**
page: 166

RATIONALE: To discover how families have defined their life ways or their "preferred way of doing things" will help to establish rapport. It will also assist in obtaining cues for what techniques or strategies the family prefers. One way to collect information about a culture, group, or family is through ethnographic observation.

MINI-LECTURE: Staff in the field of early childhood special education are often told of the importance of observation. They are told of the need to have a collection of observations. They may also be told they need to observe the child with the family alone, in small groups, and if possible in the community. The field of Ethnography has tools that can help us make these observations.

Ethnographers have developed skills to study the division of humanity into races and their origins, distribution, relations, and characteristics. Ethnographers recognize that their view of the culture being studied is colored by their own cultural beliefs and values. To minimize the subjective element of their perceptions they employ techniques to help them verify or eliminate a perception. These techniques can help us become more aware of our subjective perceptions.

This is an important technique because it helps to think questions through. Nothing is more irritating or intrusive to families than a barrage of seemingly meaningless questions. In some cases the poor quality of the questions may lead the family to doubt the credibility or sincerity of the professional.

A series of observations will provide the information necessary to formulate questions that will be meaningful to a family. Meaningful questions will facilitate rapport building between the family and the professional, because the family will recognize the effort of the professional to respect that which they value.

OVERHEAD: Display **"ETHNOGRAPHIC OBSERVATIONS THROUGH VIDEO ADVANTAGES"**.
page: 167

Video tape offers some advantages:

- View isolated sequence over and over
- Focus for indepth analysis
- Focus on one person or action
- See how much information you miss in a sequence of events
- Catch the detail that you miss in real life

HANDOUT: Distribute and discuss **"ETHNOGRAPHIC OBSERVATIONS THROUGH VIDEO" handout.**
page: 148

Ethnographic Observation Through Video

Video tape offers some advantages:

- Allows you to view an isolated sequence over and over.
- Allows you to focus on one thing for in-depth analysis.
- Allows your eyes to focus on one person or action at a time.
- Allows you to see how much information you miss in a sequence of events.
- Allows you to catch the detail of what happened that you miss in real life.

Some disadvantages:

- The action is out of context, you only see a defined visual space of the environment.
- You have very little depth perception.
- You have only a sequence; you do not have a before or after.
- You have the intrusion of the video camera which may inhibit the action.

OVERHEAD: Display and discuss **"ETHNOGRAPHIC OBSERVATIONS THROUGH VIDEO DISADVANTAGES" overhead.**
page: 168

Some disadvantages:

- Action out of context
- Defined visual space
- Little depth perception
- Only a sequence, no before or after
- Intrusion of the video camera

HANDOUT: Distribute **"PRIMARY MESSAGE SYSTEM" handout and review** with participants by stating:
page: 149

PRIMARY MESSAGE SYSTEM

Interaction:	is the only PMS that involves spoken language
Association:	all living things arrange their lives in a recognizable pattern of association
Subsistence:	nutritional requirements -- includes everything from individual food habits to the economy of a country
Bisexuality:	sexual reproduction and differentiation of both form and function along sex lines
Territoriality:	technical term used by ethnologist to describe the taking possession, use, and defense of a territory on the part of living organisms

MINI-LECTURE: Anthropologist Edward T. Hall developed a list ten (10) separate types of human activities. These activities have been documented across cultures as observable behaviors regardless of the culture being observed. That is not to say that all cultures behave in a like manner. It is to say that members of all cultures have behaviors that can be seen in these ten activities. Only one activity involves spoken language interaction. The other nine activities are non-verbal.

FACILITATOR NOTE: Review the ten activities with the participants.

HANDOUT:
page: 150 Distribute **"ETHNOGRAPHIC OBSERVATION STRATEGIES" handout** and explain to participants that they will be using this handout during the activity **"LEAVES"** and you will discuss the points on the handout as you progress through this activity.

ETHNOGRAPHIC OBSERVATION STRATEGIES

1. Physically divide the space being observed
2. Inventory: sounds, smells
3. Track on person
4. Interactions
5. Bisexuality (PMS)
6. Space
7. Tempo and pace
8. Exploitation (PMS)
9. Action Chains
10. Situational (PMS)
11. Your bias

KEY: Remember when making observations you are looking at behaviors, not your beliefs or values about the behaviors.

FACILITATOR NOTE: For the "Leaves" activity, it is important to have the video equipment ready prior to the beginning of the training session. The video tape should be cued to the segment to be viewed. Since the tape will have to be cued several times, it will be helpful to get someone to do this for you so you can conduct the discussion without being distracted.

The next activity utilizes a video tape. We recommend the television movie, "Kids Like These." The Ethnographic Observation training material is based on the segment of the movie that features Richard Crena and Tyne Daily raking and bagging leaves with their son and a friend and her son. We call this segment "Leaves."

If you cannot get a copy of this movie, you may substitute a family home video. When training a group of special educators Ta-kós staff realized almost everyone had seen this movie. A home video of a one-year-old and his family was substituted and the same concepts were portrayed and trained.

When choosing a video sequence, look at the sequence for the concepts to be taught. You may still use the training sequence in this manual, however you will need to change the script to match characters and environments to your video sequence.

Whether you use "Kids Like These" or a home video you will need to run through the video sequence you selected and follow the instructions in the Activity, "Leaves." This will allow you to become familiar with the material you will use to train the participants.

One of your tasks is to help participants distinguish fact from interpretation. Introduce the activity by stating:

"Through the use of a video tape I would like for you to see the interactions of three adults and two children. We will not use sound. When I stop the video, you describe what you saw."

ACTIVITY: **"LEAVES"**

Play video with sound off. Ask participants to formulate comments and hypothesis about the people they saw. Who are they? What are the relationships? Have a flip chart ready and record their responses on the flip chart. Post flip chart responses. If participants give interpretations of the interactions ask them what they saw that made them think about that specific interpretation.

FACILITATOR NOTE: Possible responses to what did you see?

- A family
- Two families
- A couple and a single
- A child with special needs
- One child caught the ball and the other didn't (the other has special needs)
- Adults reacted really strange when the boy kissed the other boy
- All adults uncomfortable about child with special needs -- how can you tell?
    - facial expression
    - the way woman called child
    - way man took boys into the leaves

Refer participants back to "**ETHNOGRAPHIC OBSERVATION STRATEGIES**" Go over #1 and #2.

OVERHEAD:
page: 169

Display "**TRACKING**" **overhead** and assign one task per group. Play video again.

TRACKING

Group 1: Map brunette child's movements
Group 2: Map blond child's movements
Group 3: Count number of women's non-verbal interactions
Group 4: Map the man's movements

FACILITATOR NOTE: Give groups six minutes to discuss what they saw. Get groups to report one at a time and record responses on flip chart. When every group has reported go back to hypothesis, flip chart and ask if they want to remove any hypothesis. Ask if they want to add any new ones.

Go over numbers: 8. Exploitation, 7. Tempo and Pace, and 6. Space.

OVERHEAD:
page: 170

Display "**THIRD VIEWING**" **overhead.** Make group assignments.

THIRD VIEWING

Group 1: Use of objects
Group 2: Tempo and pace
Group 3: Count # of times man comes into brunette boy's personal space
Group 4: Count # of times man comes into blond boy's personal space

FACILITATOR NOTE: Play video. Give six minutes to discuss. Have groups report. Again record comments on flip chart. Ask if any hypothesis needs to be eliminated. Do any need to be added? Now what do they think the relationships are? Show video for last time with sound.

POINT: Sound adds new dimensions and alters how we attend to behaviors.

MINI-LECTURE: Ethnographic observations are used to discover the implicit aspects of culture. Our purpose is to discover how families define their **"preferred way of doing things"** so that we can establish rapport and obtain cues for what techniques the family might prefer.

Ethnographic observation is one method to gain information about an individual, family, group, or culture while trying to minimize our own cultural biases. Ethnographic observations can help us to see actions in cultural contexts other than our own. When in doubt about your hypothesis, ask the family. This leads us to ethnographic interviewing, a skill which we will introduce and practice in our next session.

HANDOUT:
page: 152

Distribute, **"ROLES AND GOALS OF PARENTS ACROSS CULTURES" handout**. Introduce handout with the following mini-lecture.

ROLES AND GOALS OF PARENTS ACROSS CULTURES

ROLES:

1. **Parent as a nurturer.** Parents, all parents, form an important relationship with their child. A responsive nurturing relationship is a positive, powerful influence on the child's development. This role begins even during pregnancy (mothers take better care of their bodies, eating right, etc.; fathers become more concerned with the mother's health or get involved with childbirth classes, etc.) Parents of children with special needs must understand and adjust to the unique characteristics of their child's behavior. Parents must understand the unique way their child requests and responds to nurturing. This role, while it may be the most taken for granted, is the most important.

2. **Parent as the model for family roles, knowledge, customs and traditions.** All parents act as the best teacher for their child. They set an example for them to learn how to behave in daily life situations, the customs and traditions that are important to the family, and the information that helps the individual child to grow and develop fully. Parents guide their children to learn about the family and the community in which they belong.

3. **Parent as a "guide" for their child.** Parents want their child to develop into an accepted, valued member of the community in which they live. While different methods for guiding are used, and variations of acceptable behavior exist in cultures, the desired outcome is that their child behaves appropriate to the social situation.

4. **Parent as one who assists the child in learning to problem solve.** Problem solving is an important skill that helps children learn. Exploring challenges, such as getting someone's attention, reaching for a rattle, opening the cupboard that contains the pots and pans are all examples of problem solving. Parents help the child by responding to the child's call for attention, putting toys within reach and dangerous items out of sight, and by placing the pots and pans in an easy to open, "permissible" cabinet.

GOALS:

In spite of cultural differences, 3 common parent goals have been identified:

1. **DESIRE TO BE EFFECTIVE IN PARENTING**
2. **SECURITY FOR THEIR CHILDREN**
3. **SUCCESS OF THEIR CHILDREN IN FUNCTIONING AS SOCIETAL MEMBERS**

MINI-LECTURE: We have been focusing on finding out different "preferred ways of doing things" which families practice. In spite of cultural differences Kenneth J. Swick (1985) discovered four (4) roles that parents seem to perform across cultures. When making observations about the families we work with, we need to figure out how these families carry out these roles. We must also try to figure out how CULTURAL CONTEXT affects how parents work towards goals.

OVERHEAD:
page: 171 Display and review **"ROLES PARENTS PERFORM ACROSS CULTURES" overhead.**

Roles Parents Perform Across Cultures

1. Nurturing
2. Guiding
3. Problem Solving
4. Modeling

OVERHEAD:
page: 172 Display and read the **"COMMON GOALS" overhead.**

Common Goals:

1. Desire to be effective in parenting
2. Security for their children
3. Success of their children in functioning as societal members

MINI-LECTURE: In spite of cultural differences three (3) common parent goals have been identified. Observe and record evidence of how the family strives to meet these goals. These are family strengths.

SUMMARY: In this session, we have learned a little about ethnographic observation and how easy it is to make assumptions about families. This session was an introduction to ethnographic observation.

Ethnographers have many other techniques they employ during their "field" work. This session introduced you to some of the less complex techniques. They are skills that must be practiced. Real life does not allow us to stop and replay the action, so we must be very aware of the techniques we frequently use and of those we avoid using if we are viewing the family's concerns in terms of their cultural context. Here is another **"Take-Home Experience"** to be completed before our next session.

HANDOUT: Distribute **"FEEDBACK FORM: ROLES AND GOALS OF**
page: 153 **PARENTS ACROSS CULTURES"** handout.

FEEDBACK FORM: ROLES AND GOALS OF PARENTS ACROSS CULTURES

Roles:
1) Parent as a nurturer...
2) Parents as the model for family roles, knowledge, customs and traditions...
3) Parent as a "guide" for their child...
4) Parent as one who assists the child in learning to problem solve...

Goals:
1) Desire to be effective in parenting...
2) Security for their children...
3) Success of their children in functioning as societal members...

MINI-LECTURE: Think of the most difficult child with whom you have worked. Think of the child's family. With this family in mind, give examples of what you have seen or heard this family do to fulfill the roles and goals of parents across cultures. We will discuss these at our next session.

HANDOUT: Distribute, **"OBSERVATION OF A NEW EXPERIENCE"** handout
page: 155 to participants.

OBSERVATION OF A NEW EXPERIENCE

My new experience...
My observations of the experience...
I felt anxious when...
because...
I felt anxious when...
because...
I felt anxious when...
because...
When I first arrived, I felt...
By the time I left, my feelings changed because...

MINI-LECTURE: I have another **"Take-Home Experience"** for you entitled, **"Observation of a New Experience."** We have discussed culture. We have had a great discussion on values and beliefs. Now we need to experience culture.

What you need to do before we meet again is to select a culture you have never experienced before, and go experience that culture.

You can try an ethnic restaurant that serves traditional meals. You can go to a religious ceremony. You can go to an ethnic celebration. The choice is yours. You may take your family, take a friend, or go alone. After your new cultural experience, record your responses on the handout and bring it with you to our next meeting.

FACILITATOR NOTE: The new experience can be many things. For those living in metropolitan areas it could be spending the day in a small rural community. For others, it could be spending the afternoon observing their legislators during sessions. For still others it could be attending a play, a concert, a football game or riding a motor cycle for the first time.

FACILITATOR NOTE: As an option, an excellent article **"The Dirty House"** included in the Supplemental Materials section, page 174 could also be a **"Take-Home Experience."**

Set date, time, and place for the next meeting. Thank participants for their contribution to the training session.

SESSION II - HEIGHTENED AWARENESS TRAINING MATERIALS

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SESSION II:

HEIGHTENED AWARENESS

HANDOUTS:

The Roots of Beliefs and Values

Heightened Awareness Activity: Family Interview

Skill Building

Five Sets of Disparate Categories of Events

Ethnographic Observation Through Video

Primary Message System

Ethnographic Observation Strategies

Roles and Goals of Parents Across Cultures

Feedback Form: Roles and Goals of Parents Across Cultures

Observation of a New Experience

THE ROOTS OF BELIEFS AND VALUES

Consider the following concepts that have probably shaped your beliefs and values. What do you believe?

1. What is most valued and respected in individuals?

(1)	(2)	(3)
The skills they've developed and their achievements in life.	Their background in terms of membership in a particular family or tribe.	Their spiritual qualities or relationship to the Supreme Being.

2. What role does fate play in an individual's life?

(1)	(2)	(3)
Fate is not important; the individual is master of his own destiny.	Fate plays a role, but the individual has some control of his own destiny.	Fate controls the life of each individual, who can do nothing to influence it.

3. How do individuals primarily learn about life?

(1)	(2)	(3)
Through their own efforts and experience; through trial-and-error learning.	From older, wiser, or more experienced people.	Through revelation by the Supreme Being or His prophet here on Earth.

4. What is the principle way people think and make decisions?

(1)	(2)	(3)
People make decisions using factual evidence and rational or logical thought processes.	People make decisions on the basis of intuition (inner knowledge).	Decisions are ruled by their emotions.

5. To what extent are individuals capable of change or growth?

(1)	(2)	(3)
They are capable of great growth, change, and improvement.	They are capable of growth and change to a limited extent.	They are believed to exist in an unchanging state.

6. How do personal disagreements and conflicts tend to be handled?

(1)	(2)	(3)
People in disagreement usually try to work out their differences face-to-face or through other direct contact with each other.	Go-between (intermediaries) are frequently used by people attempting to resolve a conflict.	Conflicts and disagreements between people are ignored or suppressed as much as possible.

7. What is the primary time orientation of the society?

(1)	(2)	(3)
The future is of primary interest and importance.	The present is of primary interest and importance.	The past is of primary interest and importance.

8. What is the preferred type of social interaction?

(1)	(2)	(3)
People tend to be active, doing things together, to keep up a rapid pace, and to talk a great deal.	People tend to interact as described in (1) on some occasions, and as described in (3) on other occasions.	People prefer being together, interact slowly & passively, and are comfortable with periods of silence.

9. How binding are roles and obligations within the family?

(1)	(2)	(3)
No fixed roles or responsibilities are associated with family membership; members contribute (or not) according to their interests and abilities.	Some roles and obligations go with family membership (and tend to be linked with age and sex), but these are general in nature & not flexible.	Specific duties and responsibilities are linked to one's sex and relative age within the family.

10. What is the preferred pattern of family relationships?

(1)	(2)	(3)
Strong obligations are felt primarily within the "Nuclear" family unit (parents and children); nuclear living arrangements are preferred.	Strong obligations are felt within the "extended" family which usually lives together or in close proximity.	Obligations and ties to both living and dead members of the extended family are strong; and extended family usually lives together or in close proximity, and all remain highly conscious of their ancestors.

11. How is time defined and valued?

(1)	(2)	(3)
Time is sensed to pass quickly, and this is hard to accept calmly; it is valued as a limited resource not to be wasted.	The passage of time is sensed; there is little or no feeling that time can be wasted.	There is little or no consciousness of the passage of time; time is unlimited.

This instrument was adapted by Project Ta-kós. The original instrument was based on seminal work by Kluckhohn, F. & Strodtbeck, F. (1961). Their work can be found in the book entitled Mirror for Man. The complete reference is contained in the reference section.

HEIGHTENED AWARENESS ACTIVITY

FAMILY INTERVIEW

TOPIC: Transition to school

PURPOSE: *To find out the unique way that one family (whom you perceive as being from a different culture than you are) "celebrates" the school experience

*To hear their perspective of school as it relates to their child

*To begin to understand some of the functions of school as it relates to one family

POSSIBLE IDEAS FOR QUESTIONS:

What does the term "school" mean in your family?
Describe what it's purpose should be.
How do you celebrate the beginning of school?
How do you celebrate the end of school?
Who's involved?
Are there gifts or presents involved?
Are there different expectations or rules for family members?

Render, M. & Coleman, L., © Project Ta-kós

SKILL BUILDING

Rationale for observations skills:

- to gain information about how to establish rapport with a family.
- To gain clues about which approaches or techniques would work best with a particular family.
- To learn to recognize a family's style of functioning: interacting, decision making, and roles family members play.

Observation skills involve the ability to record (mentally, or on specific occasions, written) factual information about others without making interpretations or value judgments.

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FIVE SETS OF DISPARATE CATEGORIES OF EVENTS

SUBJECT OR ACTIVITY: This is the first category. It is also the easiest to accomplish. Professionals are given the methodology by which they can record the subject or activity. Example: Observe a child's interaction with a known adult.

SITUATION: The situation is very significant because it has been separated into:

> **CULTURE'S BUILDING BLOCK --**
> These common, everyday settings and situations may include: greeting, working, eating, bargaining, fighting, going to school, cooking, serving meals, hanging out, etc.
>
> **EXAMPLES:** How are meals served when only the immediate family is present? How are meals served when extended family is present? How are meals served when friends are present? How are meals served when business associates are present?
>
> These cultural building blocks can be further broken down into:
>
> **THE SITUATIONAL FRAME --**
> The situational frame is the smallest viable unit of a culture that can be analyzed, taught, transmitted, and handed down as a complete entity. It contains linguistic, kinesic, proxemic, temporal, and social actions, as well as material and personality.
>
> The situational frames represent the materials and contexts in which action occurs.
>
> **EXAMPLES:** How do you greet a loved one? How do you greet someone you just met? How do you greet a female you just met? How do you greet a male you just met? How do you greet an elderly female you just met?

The second category, the situation, is almost always controlled by the professional. Who determines where the observation will take place: classroom, play group, field trip, or home visit? Who decides what will be observed? Who decides when the observation will take place?

ONE'S STATUS IN THE SOCIAL SYSTEM: The third category may already be established simply by the nature of one's profession. The professional is viewed as the helper, the one with the answers. The child and family are the helpees, the ones with questions or needs. It is the least desirable way for a professional and a family to begin a relationship in which both desire mutual respect and an acknowledgement of expertise. This attitude may prohibit the partnership relationship sought by both the interventionist and the family. Therefore, the parent and professional must consciously seek to change their perceived social status.

PAST EXPERIENCE: The fourth category is past experience. This category can be very dangerous for the professional because it will usually color what we perceive. We use our past experiences to guide us through a new experience; therefore, our expectations are already colored by our past experiences. Since each family is unique, past experience may blind us to what is really occurring with this family.

CULTURE: The fifth category is the most dynamic and least defined of all: culture. Two facets of culture, explicit (overt) and implicit (covert), serve to confuse non-members of a culture.

> The **explicit** facet of culture says that there are things about the culture that are clearly defined. These things are observable and visible. Example: speech, use of tools, concrete behavior, etc.
>
> The **implicit** facet of culture says that some things about culture are merely implied and may have some subtle nuances. If one is not aware of these nuances, he will misinterpret the message. These are the hidden or unconscious elements of culture. Example: values, attitudes, beliefs, etc.

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ETHNOGRAPHIC OBSERVATION THROUGH VIDEO

Video tape offers some advantages:

- Allows you to view an isolated sequence over and over.
- Allows you to focus on one thing for in-depth analysis.
- Allows your eyes to focus on one person or action at a time.
- Allows you to see how much information you miss in a sequence of events.
- Allows you to catch the detail of what happened that you miss in real life.

Some disadvantages:

- The action is out of context, you only see a defined visual space of the environment.
- You have very little depth perception.
- You have only a sequence; you do not have a before or after.
- You have the intrusion of the video camera which may inhibit the action.

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PRIMARY MESSAGE SYSTEM

Edward Hall's **Primary Message System (PMS)**, from an anthropological point of view, lists ten separate kinds of human activities based on the direct observation of the actual functioning of a cultural system. All except the first involve non-verbal forms of the communication process.

Interaction:	is the only PMS that involves spoken language
Association:	all living things arrange their lives in a recognizable pattern of association
Subsistence:	nutritional requirements -- includes everything from individual food habits to the economy of a country
Bisexuality:	sexual reproduction and differentiation of both form and function along sex lines
Territoriality:	technical term used by ethnologist to describe the taking possession, use, and defense of a territory on the part of living organisms
Temporality:	life's cycles and rhythms, some directly related to nature -- respiration rate, heartbeat, menstrual cycle etc.
Learning:	an adaptive mechanism, one of the basic activities of life
Play:	an adaptive mechanism, relatively recent, not yet well understood
Defense:	specialized activities involving warfare, religion, medicine, and law enforcement
Exploitation:	the use of materials and adaptation to specialized environmental conditions

Adapted by Project Ta-kós

ETHNOGRAPHIC OBSERVATION STRATEGIES

1. Physically divide the space being observed
   Quadrants: look at the action in only one quarter at a time
   Foreground or background
   Center to periphery
   For video - frame by frame

2. Inventory: sounds, smells

3. Track one person
   - Map movements
     Example: Make map of classroom and map a child's movement during free play time
   - Count times in various areas
     Example: Count number of times a child goes into the art area of the classroom.
   - Count the number of non-verbal interactions
     Example: Count the number of times a child approaches another child during free play time.
   - Count the number of verbal interactions
     Example: Count the number of verbal interactions a child has with other children during outdoor playtime

4. Interactions (PMS)
   - use of verbal interaction to: control, express, orchestrate
   - use of non-verbal interactions:
     gestures (hands in the air)
     paralinguistics (oohs, groans)
   - proxemics - movement in space (see space)

5. Bisexuality (PMS)

6. Space
   - arrangement
   - movement - Hall's categories (see "Chart showing interplay of the distant and immediate receptors in proxemic perception" Chapter X, in The Hidden Dimension (pp. 126-127).
     intimate: close 0 to 6"
     far 6" to 18"
     personal: close 18" to 30"
     far 30" to 48"
     social: close 4' to 7'
     far 7' to 12'
     public: close 12' to 25'
     far 25' -

7. Tempo and pace
   Example: What is the tempo and pace during mealtime? What sets the tempo? Conversation/lack of conversation? Music? Tv? Everyone talking at once? etc.

8. Exploitation (PMS) - materials or objects as markers

9. Action Chains - (Hall, The Silent Language) Most human behavior has beginnings, middles, and endings. These may last 30 seconds as in an introduction or a lifetime as a courtship. They are culturally prescribed and may be "nested" (an action chain within an action chain).
   Example: A young woman leaves the country during important teen years, when rules about male/female social interactions are being learned. When she returns, she finds herself in the advanced stages of a relationship much sooner than she had intended. The culturally prescribed rules about interactions she learned in one country gave a different set of messages in this country.

10. Situational (PMS)
    socialfugal: works for distance - pushes people apart
      Example: A theater style lecture
      social pedal: works against distance - pushes people together
      Example: A rectangular table places people within personal space of each other. If we want people to talk to each other, we need to provide a social pedal setting.

11. Your bias - recognize it and look for the exception. Is the pattern different than you bias?

PROCEDURE:

Collect data	(make observation)
Do analysis	(What information do you have?)
Collect more data	(make observation)
Do analysis	(Can you now make some hypotheses?)
Collect more data	(make observation)
Review all data	(analyze to determine what to: keep, throw out, or create new hypotheses)
Repeat process	

KEY: Remember when making observations you are looking at behaviors, not your beliefs or values about the behaviors.

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ROLES AND GOALS OF PARENTS ACROSS CULTURES

ROLES:

1. **Parent as a nurturer.** Parents, all parents, form an important relationship with their child. A responsive nurturing relationship is a positive, powerful influence on the child's development. This role begins even during pregnancy (mothers take better care of their bodies, eating right, etc.; fathers become more concerned with the mother's health or get involved with childbirth classes, etc.) Parents of children with special needs must understand and adjust to the unique characteristics of their child's behavior. Parents must understand the unique way their child requests and responds to nurturing. This role, while it may be the most taken for granted, is the most important.

2. **Parent as the model for family roles, knowledge, customs and traditions.** All parents act as the best teacher for their child. They set an example for them to learn how to behave in daily life situations, the customs and traditions that are important to the family, and the information that helps the individual child to grow and develop fully. Parents guide their children to learn about the family and the community in which they belong.

3. **Parent as a "guide" for their child.** Parents want their child to develop into an accepted, valued member of the community in which they live. While different methods for guiding are used, and variations of acceptable behavior exist in cultures, the desired outcome is that their child behaves appropriate to the social situation.

4. **Parent as one who assists the child in learning to problem solve.** Problem solving is an important skill that helps children learn. Exploring challenges, such as getting someone's attention, reaching for a rattle, opening the cupboard that contains the pots and pans are all examples of problem solving. Parents help the child by responding to the child's call for attention, putting toys within reach and dangerous items out of sight, and by placing the pots and pans in an easy to open, "permissible" cabinet.

GOALS:

In spite of cultural differences, 3 common parent goals have been identified:

1. **DESIRE TO BE EFFECTIVE IN PARENTING**
2. **SECURITY FOR THEIR CHILDREN**
3. **SUCCESS OF THEIR CHILDREN IN FUNCTIONING AS SOCIETAL MEMBERS**

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FEEDBACK FORM
ROLES AND GOALS OF PARENTS ACROSS CULTURES

Consider one family that has a child in your classroom. How does the parent(s) fulfill these roles and goals for their child? Give at least one example of how the parent(s) demonstrates each role and goal. For example, the parent who sends the child to school with a coat and hat during the winter is demonstrating nurturing.

ROLES:

1. **Parent as a nurturer.**

Example :____

2. **Parent as the model for family roles, knowledge, customs and traditions.**

Example:____

3. **Parent as a "guide" for their child.**

Example:____

4. **Parent as one who assists the child in learning to problem solve.**

Example:____

GOALS:

1. **Desire to be effective in parenting**

Example:____

____

____

2. **Security for their children**

Example:____

____

____

3. **Success of their children in functioning as societal members**

Example:____

____

____

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OBSERVATION OF A NEW EXPERIENCE

My new experience: ____________________

____

____

My observations of the experience: ____________________

____

____

I felt anxious when ____________________

____

because ____________________

____

I felt anxious when ____________________

____

because ____________________

____

I felt anxious when ____________________

____

because ____________________

____

When I first arrived, I felt ____________________

____

By the time I left, my feelings changed because ____________________

____

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WHAT FAMILIES REALLY WANT:

TALK WITH ME

SESSION II:

HEIGHTENED AWARENESS

OVERHEADS:

Objective 8
Roots Of Beliefs and Values
The Invention of Culture
Objective 9
Observation Keys
Recording The Communication Dance
One Of The Functions Of Culture...
World View/Paradigm Shift
Experience
Objective 10
Ethnographic Observation Through Video Advantages
Ethnographic Observation Through Video Disadvantages
Tracking
Third Viewing
Roles Parents Perform Across Cultures
Common Goals

OBJECTIVE 8:

TO LOOK AT CULTURE FROM OUTSIDER'S PERSPECTIVE IN TERMS OF STRUCTURE

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ROOTS OF BELIEFS/VALUES

In next 10 minutes:

1. Everyone tells response to question and why
2. Try to come to group consensus
3. Tell what you learned during the process
4. Report back to large group

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"BASICALLY
YOU CAN
ONLY
INVENT
CULTURE
IN YOUR
OWN TERMS."

The Invention Of Culture

OBJECTIVE 9:

TO GAIN INFORMATION ABOUT HOW TO ESTABLISH AND MAINTAIN RAPPORT WITH A FAMILY

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OBSERVATION

Observation Keys	*Examples*
Responsiveness to persons or objects	withdraws, brightens, fusses, turns to or away from, hesitant, loses interest quickly
Communication (expressive/receptive, verbal, non-verbal)	uses words, gestures, good/poor eye contact, body language, rapid or incoherent speech, language other than English language used
Emotional tone	is animated, non-expressive listless, whines, cries, protests
Focus and attention span	alert and responsive, fleeting attention, easily distracted, needs cuing to maintain topic focus, unable to shift topic

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RECORDING THE COMMUNICATION DANCE

What Do You See? What Do You Hear? (During a home visit; as family comes to school; around the community:

1. Where is parent when interacting with child?
2. Where is parent when talking to child?
3. Where are other family members in relation to child?
4. How much communication is "**Teaching**"?
5. How much communication is "**Demands**"?
6. What child directed activities do you see?
7. Do you see sex role differences?
8. Who makes the major decisions?
9. Is parent behavior consistent for all siblings?
10. Where is interventionist asked to conduct visit? (porch, living room, kitchen)
11. Who asks the questions?
12. Who answers the questions?

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"One of the functions of culture is to provide a highly selective screen between man and the outside world. In its many forms, culture therefore designates what we pay attention to and what we ignore."

Edward T. Hall, 1981

WORLD VIEW / PARADIGM SHIFT IS MORE THAN:

ALTERNATIVE
PERSPECTIVE

or

"standing in a
different place"

IT IS:

SEEING WITH
DIFFERENT EYES

M. Cristina González, Ph.D. 1993

"Experience is
something man
projects upon the
outside world as
he gains it in its
culturally
determined form."

Edward T. Hall

OBJECTIVE 10:

TO RECOGNIZE OUR BIASES AS WE OBSERVE FAMILIES

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ETHNOGRAPHIC OBSERVATION THROUGH VIDEO

Advantages:

- view isolated sequence over and over
- focus for indepth analysis
- focus on one person or action
- see how much information you miss in a sequence of events
- catch the detail you miss in real life

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ETHNOGRAPHIC OBSERVATION THROUGH VIDEO

Disadvantages:

* action out of context
* defined visual space
* little depth perception
* only a sequence, no before or after
* intrusion of the video camera

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TRACKING

Group 1: Map brunette child's movements

Group 2: Map blond child's movements

Group 3: Count number of women's non-verbal interactions

Group 4: Map the man's movements

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THIRD VIEWING

Group 1: Use of objects

Group 2: Tempo and pace

Group 3: Count # of times man comes into brunette boy's personal space

Group 4: Count # of times man comes into blond boy's personal space

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ROLES PARENTS PERFORM ACROSS CULTURES

1. NURTURING
2. GUIDING
3. PROBLEM SOLVING
4. MODELING

K.J. Swick, 1985

COMMON GOALS:

1. Desire to be effective in parenting
2. Security for their children
3. Success of their children in functioning as societal members

K.J. Swick, 1985

SESSION II:

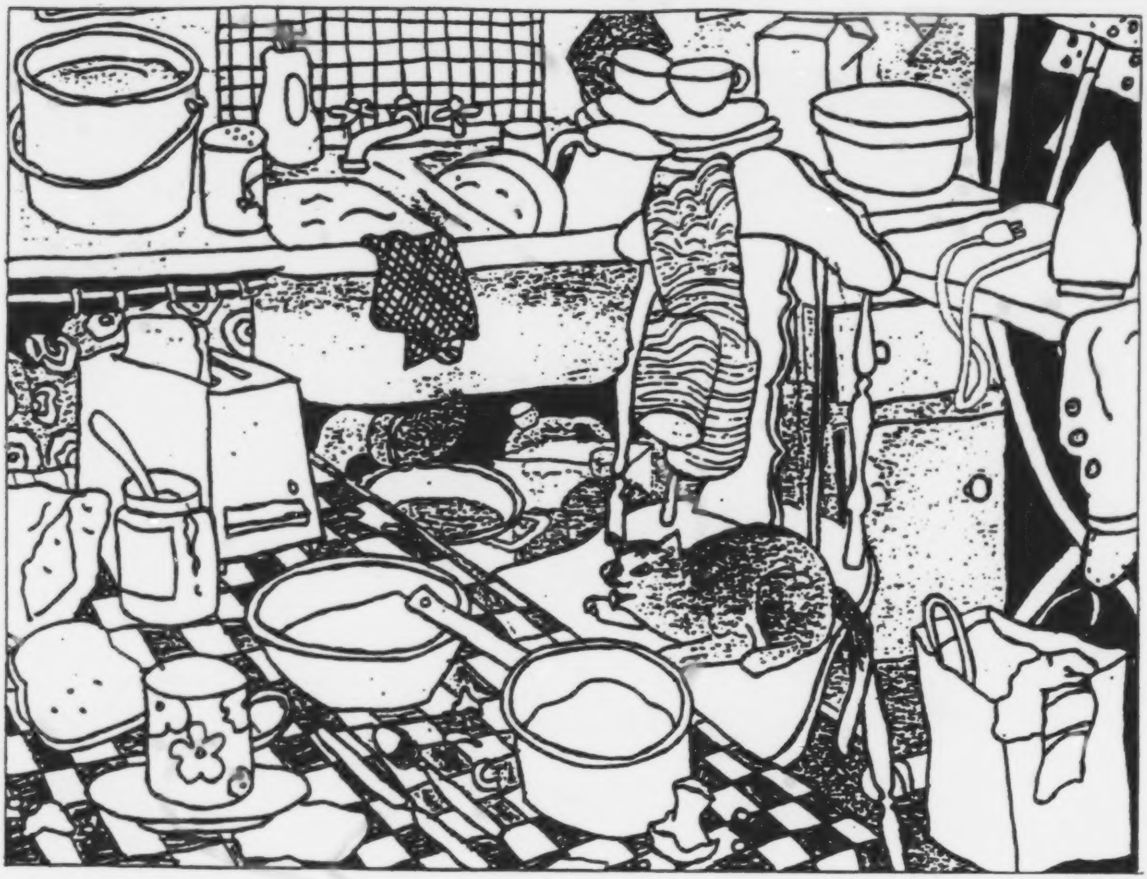
HEIGHTENED AWARENESS

SUPPLEMENTAL MATERIALS:

The Dirty House; Lentz, J.R.; Meyer, E.A.; Nursing Outlook; September 1979

Facilitator's Background Reading

NURSING OUTLOOK; September, 1979



The Dirty House

JUDITH R. LENTZ * ELSA A. MEYER

That house is so filthy! It's not healthy for anyone to live there! I've never seen so many roaches in one place! We've got to clean up that mess! How can the children survive!

We heard these reactions so frequently from nursing students making their initial home visits that we felt a need to look into this problem of the dirty house - a rarely discussed aspect of patient assessment and care. Although all of us in nursing subscribe to the concept that our personal values must not influence our acceptance of and interactions with our clients, some values such as cleanliness are so deeply ingrained that we are unaware of them. For students, of course, this is especially likely to be the case.

Most nurses have been socialized in homes where cleanliness and neatness were assumed. We learned that cleanliness is next to godliness, that anyone can afford soap and water, and that it is not desirable to associate with people who are dirty or who live in a dirty house. We tend to correlate a person's or family's level of cleanliness not only with their health but also with their level of motivation, morality, intelligence, education, and psychosocial status.

Nursing schools, of course, reinforce these attitudes. White, clean, antiseptic, and sanitary are concepts inherent in nursing practice. The hospital is the epitome of this illusion, with its perpetually cleaned and polished floors, stainless steel equipment, and white clad

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professionals caring for patients in clean white gowns and neat white beds. It is no surprise, then, that a dirty house and its inhabitants should be looked upon with disdain and that concepts of health become synonymous with concepts of cleanliness.

> ***"It is no surprise, then that a dirty house and its inhabitants are often looked upon with disdain by the nurse and that concepts of health become synonymous with concepts of cleanliness."***

Hidden values which relate cleanliness to the total well-being of individuals and families often go both unrecognized and unconfronted by the nurse; this leads to a mind-set which influences the entire nursing process. The nurse's perspective is limited by her smoke-tinged glasses, so that the dirty house may be all she sees of the people who live there. But when we focus on the status of the housekeeping, we deny ourselves an understanding of the people themselves, their strengths and weaknesses, their joys and sorrows. Even more, we deny our clients the opportunity to utilize our expertise to improve their health status.

The nurse who stops the assessment at the dirty house is inadvertently acting on two interrelated assumptions: 1) there is only one explanation for filth - dirty, unmotivated people; and 2) people cannot be healthy if they live in filth. But if we are to identify and meet our clients' health-related needs realistically, we must look beyond the dirt and focus on the people, to assess the *cause* for the apparent disarray. Although it is true that some dirty environments will promote the development of disease-producing organisms, a dirty house in and of itself has not been shown to cause disease. Even when disease-producing organisms are present, other factors such as resistance, stress, and psychosocial status are at least equal contributors to the maintenance or breakdown of health.

We propose two general, and often interacting, explanations for the dirty house: 1) the environment may inhibit or discourage good housekeeping practices; and/or 2) the individual may not keep the house clean due to conflicting priorities, capabilities, or difficulties. This perspective will enable the nurse to focus on the people who live in the house, rather than on the house itself.

THE PLACE

Historically, community health nursing has focused on the health needs of the poor. Although middle and upper class families have needs for home care, teaching, and preventive services, by far the majority of referrals to community nursing services are for lower income families. As these families tend to live in pockets of undesirable rental housing, dilapidated, crowded conditions are all too often the norm.

How can one realistically expect a clean orderly house when one confronts the realities of broken walls and windows, peeling paint, malfunctioning plumbing, dusty yards and roads, and well-established vermin populations? Unless there is adequate money or available alternative housing, environmental hazards are often insurmountable. At best they can be tolerated or minimized. Community action is essential to significantly improve existing housing or to supply realistic alternatives.

Mrs. B, a mother of six school-age children, complained of back trouble and constant fatigue. She testified to spending all day scrubbing and cleaning her house, but her story was hardly believable as her house continued to appear dirty, dusty, and dingy. Only on closer examination did it become apparent that the linoleum floor appeared dirty because it had be scrubbed bare, that dirt form the yard continually sifted through the walls, coating everything with a thin layer of dust. To maintain privacy, Mrs. B. had to keep the poorly fitting drapes closed, adding to the dark, dingy effect. The nursing goal, then became to support Mrs. B. in her attempts to maintain her difficult living environment. The nurse's message became, "You are doing the best you can. Your efforts *are* making a difference in the quality of life of your family!" For the nurse to do otherwise is to make this mother feel guilty for something she cannot change, or to cause her to give up any efforts completely.

Space is another factor. Crowding is readily apparent when the nurse actually sees six people living in quarters intended for two. But she may be less understanding about the elderly couple who have had to alter their living arrangements to accommodate to reduced mobility or income. The clustering of lifetime possessions into a reduced space gives the appearance of clutter and also makes housekeeping more difficult. To suggest disposing of any of these possessions is more likely to threaten the well-being of their owners than the hazards of dust and clutter. The most insignificant trinket is likely to represent a cherished event, memory, or relationship. At a time of life when losses become numerous and uncontrollable, memories of the past remain constant and provide stability.

Lack of closet or storage space can also produce a cluttered appearance and result in housekeeping problems. The present generations often doesn't know that closets are a recent innovation and that houses built before the 1930s are likely to have little storage space. These aging structures are also less desirable and thus more likely to be allowed to deteriorate. The combination of an old house, with few closets, in poor repair, can make storage of clothing from one season to the next or from one child to the next almost impossible. Blankets, heavy coats, boots, rugs, small appliances, toys, cleaning supplies, pots and pans and paper products may be very much in evidence. The laundry basket may well be in the middle of the living room because there is no other place to put it!

When faced with an environmental problem the nurse must ask herself the following questions before she determines the importance of environment to her nursing care:

1. What is the problem with the environment?
2. What has caused this problem?
3. What are possible remedies?
4. Are these remedies feasible? Can the nurse or the inhabitants realistically implement these changes?
5. What are the less obvious implications in changing the status quo?
6. Who is going to benefit from changing the environment: the client or the nurse?

Aside from environmental influences, a dirty house may provide clues to the nurse about the individual - his priorities, capabilities, difficulties. A clean, organized house is not everybody's priority. Time is finite and how a person chooses to use that time depends on many competing demands. For a mother these may be outside employment, child care responsibilities, care of a sick or elderly family member, a demanding husband, or simply the need to pursue her own self-actualization.

THE PERSON

Economic realities have forced women into employment outside the home. The cost of housing, food, and clothing alone is rising faster than most single incomes. Recent statistics show that over 51 percent of women with school-age children are holding jobs outside the home. The women's movement has only legitimized what has become an economic necessity. Up to now middle-class norms dictated the role of the married woman as homemaker, the role of the male as the breadwinner. Outside employment was considered deviant, and the working woman either totally assumed both homemaker and breadwinner roles or subjected her husband to questioning of his identity as an effectual male.

Today, homemaking responsibilities are often shared by many young working couples, but this has yet to become generally accepted. Young boys are not usually taught housekeeping and child care skill, so these skills may need to be learned as adults. Could the dirty house be a reflection of this social dilemma? Is the mother overburdened? Is her husband an unskilled homemaker?

The demands of a preschool child are awesome. Although the numbers of children increase arithmetically, the numbers of demands increase geometrically. The dirty house may indicate the mother's conscious or unconscious decision to spend her available time and energy on relationships rather than on appearances. What is the mother doing with her time? Is she keeping the house immaculate or is she helping dress dolls, build bridges and skyscrapers, playing games or preparing her husband's favorite dish? Does the clutter really reflect neglect, or is it evidence of the activities of a busy family?

Sometimes a dirty house just seems to happen. It is not planned for or prevented. This may reflect the capability, rather than the choice, of the homemaker. We assume that all women know how to keep a clean house, and thus we do not validate or evaluate this ability. Most women learn housekeeping skills form their mothers. But if their mothers did not have these skills or did not teach them, they may not have been learned.

SOME EXPLANATIONS

In the case of a dirty

"A disordered home environment may reflect individual or family upheaval, an illness or death in the family, financial burdens . . ."

house, the nurse needs to evaluate whether 1) these standards do indeed affect the health and social well-being of the family, and 2) if the family sees this a sa threat. Perhaps most important is whether the housekeeping practices of the family really have a direct relationship to the purpose of the nurse's visits. If the nurse can determine a specific identifiable threat, then the focus should be on the threat and how the environment contributes to it, rather than on the environment itself.

If it is determined that the issue is lack of knowledge or skill, referral to a teaching homemaker service is an option. If this is not available, perhaps the services of a friend, neighbor, or relative can be enlisted. Or the nurse may find it appropriate to teach by example.

Possibly the inadequate housekeeping is due to impaired faculties. Decreased visual ability due to cataracts, glaucoma, or some other uncorrected impairment may prevent the housekeeper form seeing the dust and accumulation and thus from eliminating it. Arthritis, orthopedic conditions, and general decreased mobility due to aging may be reflected in poor housekeeping practices. With aging may also come lowered energy, endurance, and attention.

Another possibility is that a dirty house may be a clue to an organic brain syndrome. Over time the client becomes less able to coordinate behavior with perceptions, or to transfer old behaviors to altered settings. The apparent chaos in the environment may be a clue to cerebral chaos. Developing chronic illnesses, particularly those with systemic implications such as endocrine, renal, cardiovascular, or hepatic conditions, may be manifested in environmental chaos - the dirty house. A history of change in housekeeping behavior may be significant in early detection of these health problems.

Depression is an often overlooked cause of a dirty house. It is not unusual for feelings of worthlessness to be reflected in one's environment. Concomitant with mental slowing is decreased physical energy. Thus even washing the dishes can become a monumental task. Lack of motivation may be too simple an explanation of the behavior of a mother who cannot seem to properly care for her child or who sits in front of the television all day. Clinical depression may be disguised by its more overt symptoms of environmental or child neglect. The danger is that the nurse may treat the symptom and not identify the underlying problem.

Sudden change in housekeeping patterns may be symptomatic of crisis, and inherent in crisis is chaos. A disordered environment may reflect individual or family upheaval, an illness or death in the family, financial burdens, loss of a significant relationship, unexpected or unwanted change in a job - all of these usurp available energies. The priority becomes the maintenance of biological or intrapsychic integrity, rather than picking up the house and taking out the garbage; the latter becomes optional. Nursing intervention at this point is appropriately directed toward enabling the client to resolve the crisis and , if indicated, to help find a substitute homemaker to maintain the environment temporarily. Again the dirty house is a symptom rather than a problem; it could even be the client's way of communicating her problem.

Ms. G., a 17-year-old mother of six-month-old twin girls, had shown steady improvement in care-giving abilities since their premature birth. But, after three consecutive visits to the home in which the nurse observed increasing disarray, collection of garbage in corners, unwashed dishes piling up, unclean children, and the mother either not at home or seemingly disinterested in her environment, it became evident that the total situation needed evaluation. With the encouragement of the nurse, Ms. G. was able to admit that her boyfriend had moved out after repeated arguments over her 14-year-old sister who had moved in recently. Ms. G. also thought she might be pregnant. The nurse helped Ms. G. explore her feelings about these events and together they discussed alternative plans to resolve the dilemma. With this support Ms. G. was able to take action and within a month was again functioning at her former level.

If the nurse can focus her assessment on the people who live in the dirty house, she can more accurately determine the significance of the environment to their health. Utilizing Maslow's hierarchy of needs, the nurse can determine how important improved hygiene or housekeeping would be to the health of the family. If, for example, the family includes a child with severe allergies or someone with an open would, the dirty house may influence the survival of that individual. In light of this threat, the nurse may suggest specific measures to clean up the dust. If this is carried out in the context of an identified health problem, the nurse is more likely to gain compliance. The family integrity has not been attacked and the task will be accomplished not to please the nurse but to promote the family's well-being.

If, however, the dirty house is irrelevant to the more basic needs of the family, the nurse is amiss in focusing on cleanliness. Priorities for care should be meeting those more basic needs. Is it more important to have clean floors or food in the cupboard? Just as it is inappropriate to focus on the patient's comfort when he is not breathing, it is equally inappropriate to focus on the dirty house when more basic needs are being threatened. To the degree that the nurse falls into that trap, she fails to help people in situations where her interventions are most needed and would be most beneficial.

JUDITH LENTZ, R.N., M.S.N., *and* **ELSA MEYER, R.N., M.S.,** *are assistant professors at the School of Nursing, University of Texas Health Science Center, Houston.*

FACILITATOR'S BACKGROUND READING

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SESSION III:

OVEREMPHASIS

SESSION III - OVEREMPHASIS

WHAT YOU NEED:

Handouts:

Overemphasis: Roles
Overemphasis: Burden of Culture
A Model of Rapport
Rapport
Interpersonal Techniques For Communicating With Families
Enabling and Empowering Families
Helping Relationships and Empowerment
What are Good questions?
C.O.N.S. Checklist
The Basics of Quality Interviewing
Quality Interviewing Checklist
Guidelines for Communication
Life Ways

Overheads:

Objective 11
Shared Themes In A New cultural Experience
Overemphasis: Roles
Frequently Voiced Questions
Burden Of Culture: Outsider's View
Irony
Until One Learns
Burden Of Culture: Insider's View
Objective 12
The Rapport Continuum
Building Rapport
Roadblocks To Rapport
Helping
Objective 13
Good Quality Questions (C.O.N.S.)
Interviewing
Grand Tour

Equipment and Materials:

Overhead Projector

Supplemental Materials:

Principles For Positive donor-Recipient Exchange
Self-Checklist
Background Readings

OVEREMPHASIS

OBJECTIVE 11

To become aware of the affects of overemphasis on interactions.

OVERHEAD: Display and read "**OBJECTIVE 11**" overhead.
page: 240

FACILITATOR NOTE: **Prior to the Overemphasis session, the facilitator should be acquainted with the materials in the Balance and Integration session. The facilitator should have already made preliminary arrangements with a family for the cultural experience. Tentative dates should already be made so that the date may be finalized with participants during the Overemphasis session.**

RATIONALE: In the Overemphasis stage, a culture is viewed as ideal, romantic, or as having life ways that are better than one's own cultural life ways. The view is that of one who is **not a member** of the cultural group but who is infatuated or intrigued with the different life ways. Another aspect to examine is the burden of culture from the view of the **members** of the culture.

MINI-LECTURE: Before we explore Overemphasis, let us see what happened with your "**Take-Home Experience**". Pull out "**Observation of a New Experience**". Let me read to you how two people experienced a different culture.

> I went to a non-Catholic church for the first time in my life. It was very strange and I was a little scared. First they had thirty minutes of singing which I really liked. Those people can really sing to make you feel good. Then the preacher came out for about an hour and kept asking people to come forward and accept the Lord. I knew he was saying it to me because they all know each other and spotted me as a stranger right away. I got very scared. I didn't like that. Then this lady came and sat down by me. I think she saw how scared I was and she smiled at me and made me feel better. Then everything was alright. I would like to go back just for the singing part.

I had never been to a wedding held in someone's home or where the wedding was performed by the Justice of the Peace. To me, weddings are held in churches and conducted by ministers. Then the reception is held. As guests deliver their best wishes to the couple, refreshments are served.

At first I felt really weird because everyone, including the bride and groom, were having refreshments when I arrived. The bride was the hostess. The Justice of the Peace performed a brief ceremony and everyone toasted the couple and continued to eat and drink. At first I was uncomfortable because I did not know what was going to happen, but as the bride opened the gifts to lots of teasing, I relaxed and got into the flow of things. It turned out to be a great party.

FACILITATOR NOTE: Have participants share their experiences and allow discussion. Tell participants that regardless of the cultural experience participants chose, they will have shared themes. It is important to help participants recognize the process they experienced.

OVERHEAD:
page: 241
Display and discuss **"SHARED THEMES IN A NEW CULTURAL EXPERIENCE" overhead.**

SHARED THEMES

1) Anxiety and/or Fear
   - caused by not knowing what to expect and, in return, not knowing what was expected of you

2) Acclimation
   - someone guided your behavior through the event
   - through observation you learned what you were supposed to do.

MINI-LECTURE: The process took you from facing the unknown, which can be very threatening, to gaining a sense of accomplishment because you experienced a different life way. The process may have even lead you to establishing a relationship with someone of another culture.

FACILITATOR NOTE: Ask participants if they can identify any other shared themes. Allow discussion.

MINI-LECTURE: With your new cultural experience you may have started the "falling in love" stage, which views the new culture as ideal, romantic, or better than your own because you witnessed some rituals or ceremonies that, for you, at that time, held a great significance. You may have heard the **IDEAL** culture of the people through proverbs, stories, songs or chants that you found meaningful. This experience may have moved you to want to explore that culture with it's wonderful life ways. You may be questioning your own cultural group's life ways as being less than wonderful. If this is your experience, then you are in a phase of cultural overemphasis.

You are flirting with the romantic view of a group's cultural life ways. You are an outsider (the etic view) actively seeking to gain an insider's (the emic view) understanding of that cultural group's life ways.

Project 2000 brought together leaders in business, education, and government to see what needs to occur so that children from the United States can attain competitive, marketable skills for the world marketplace in the twenty first century. One question that was asked of children and teenagers was: "If you could change one thing about your family, what would that be?" The overwhelming response was: "I would get my family to eat supper together".

DISCUSSION: "What are the implications of this wish?" Allow for participant responses and continue with: the romantic notion of the sharing of food with loved ones has been lost for some children and teenagers. The ideal family has dinner together and dinner is used as a means for family members to converse and share what occurred that day. An important ideal family tradition, for these children, no longer exists and it has been idealized (overemphasis).

How does your family feel about mealtime? Do they have this romantic view of mealtime?

What does this have to do with what has gone on before?

Ask participants to describe what it was about the culture that pulled them into it's life ways.

MINI-LECTURE: Often we feel very childlike when exploring a new culture. Sometimes we find ourselves in situations where we can only laugh at ourselves. Our idealization of the culture may have been so far removed from the reality of the life ways, that even the members of the cultural group may not recognize their life ways. When we stumble into these situations, we may feel annoyed because we may feel as if we were tricked into this belief or value. We may feel frustrated at misreading cues. We may feel embarrassed, tickled, amused, or bewildered because we are pursuing our romantic notions of the culture with the zeal of an athlete learning a new sport.

FACILITATOR NOTE: Share the following example with participants:

> What intrigued me about this culture was the way they seem to have ancient rituals that are performed in seasonal cycles. Fall to me always meant facing the unknown and sometimes unfriendly elements again: school. Summer meant losing my friends until fall - again a sense of dread. Even now after college and being a part of the work force, the advent of these seasons still depresses me.
>
> This culture with it's rituals to give thanks for the rains that mean a good harvest, that gives thanks for a bountiful harvest, that gives thanks to mother earth as she sleeps in order to renew herself in order to bring forth an abundant crop, makes me aware of the earth's cycle continuing.
>
> I haven't explained this well. But it has pulled me from a very unhealthy view of the seasons to a much healthier view of seasonal changes.

MINI-LECTURE: It could also be rituals, ceremonies, celebrations, stories, proverbs, myths, movement, color, extended family interactions etc. It is during the "falling-in-love" time that professionals unknowingly have a tendency to be intrusive with the families of the culture(s) they seek to understand. The intrusiveness occurs when families are bombarded with questions regarding their cultural life ways.

FACILITATOR NOTE: Share with participants the following example of a romantic's experience:

A social worker is enthralled by the Native American culture. He makes a home visit and the children are alone. The tribe is known for their basket making skills. The social worker is so excited to be in an Indian home, he asks the children if he can see their parents' baskets.

The children respect his request and bring out the baskets for him to see and handle. When the parents find out what took place, they call his agency to request that he never be sent to their home again.

They would rather go without services than have their most cherished possessions (their children) misused. What the social worker failed to understand was that the family considered his behavior deceitful.

If he had asked the parents, they would have been proud to share their baskets and the stories contained by the baskets with him. To use the children to learn about the family's life ways was unforgivable.

OVERHEAD: Display **"OVEREMPHASIS: ROLES"** overhead.
page: 242

OVEREMPHASIS: ROLES

- Romantic
- Hobbyist
- Expert

HANDOUT: Distribute **"OVEREMPHASIS: ROLES"** handout and review with the following mini-lecture.
page: 215

The Outsider's View:

Romantic
- Is in the 'falling in love' with a culture phase
- Idealizes new culture

Hobbyist
- Is moving beyond romanticism and is practicing some of the arts or crafts of the culture.
- Is trying to do some of the explicit aspects of the new culture

Expert
- Is giving information about the culture as if already a member of the new culture
- Is not actively seeking information about new culture

MINI-LECTURE: Professionals, in their eagerness to understand the culture of families, can be terribly intrusive. Sometimes this phase is called the "hobbyist" phase of overemphasis. The enthusiasm of the hobbyist is tolerated by the cultural group being invaded because they recognize that this enthusiasm, in part, is the same childlike desire to be a part of everything important.

It is the enthusiasm of a puppy poking his nose everywhere with boundless energy. While it may be exhausting, tiresome, redundant, or annoying it is, foremost, an innocent intrusiveness. The hobbyist seeks to dress and practice the arts, crafts, and behaviors of a cultural life way. The hobbyist seeks, in his admiration of a culture, to become a member of the cultural group. The hobbyist seeks to accomplish in days what has taken members of the cultural group a lifetime to accomplish.

The hobbyist may be knowledgeable but still has much to learn about the implicit nature of the culture he has embraced.

FACILITATOR NOTE: Share the following example of a hobbyist.

A young man from the east who had just received his graduate degree decided it was time for a get away. He had always fantasized about the "old west". He decides to take his dream trip out to the rugged west.

He held on to the romantic image of the independent hearty mountain man who survived off the land. While camping out, he decided to wash his clothes in the stream. He remembered the movies where the pioneers used stones to pound the clothes clean by the side of a stream. As the task is completed, he notices large holes all over his white tee shirt and decided this could not have been how the pioneers regularly cleaned their clothes.

DISCUSSION: Have you known a hobbyist? What happened to this hobbyist?

MINI-LECTURE: These experiences can be funny, engaging, and endearing. The next aspect of overemphasis is not so flattering to the cultural group being studied: "the expert".

The expert is not a member of the cultural group being studied. The expert has learned a few of the implicit aspects of the culture through researching literature and through friendships with members of the cultural group.

The expert has no reluctance to share his expertise with others. He also has no reluctance in making generic interpretations concerning the behaviors of the cultural group. The danger is that the expertise remains generic and may or may not be accurate, depending on the behavior and the individual being addressed. The expert has stopped actively seeking information concerning the cultural group. The expert now **gives** information about the cultural group.

To a non-member of the group, the information may sound right-on-target. The problem again is making generalizations that lead to stereotypical labeling.

The Romantic and the Hobbyist idealize a culture. The Expert betrays or, through arrogance, insults a culture.

MINI-LECTURE: We want to look at Overemphasis, the burden of culture. First we will consider the burden of culture from the view of a non-member of the cultural group (an outsider). Then we will consider the burden of culture from the view of a cultural group membership (an insider).

Have you ever had an experience that clearly told you that you did not know how to behave because you did not know what the cultural social customs were? How did you feel?

You were experiencing the burden of culture. The burden can become an increasing frustration. When we work with families who do not belong to our cultural group and the expectation is to form a partnership with these families, the questions most frequently voiced by professionals are:

OVERHEAD:
page: 243

Display and read, **"FREQUENTLY VOICED QUESTIONS" overhead.**

FREQUENTLY VOICED QUESTIONS

"How do I know when I am being intrusive or inappropriate to my families?"

"How can I know all of this unless they tell me?"

MINI-LECTURE: The view of the outsider, when encountering the burden of culture, may become colored with resentfulness or, as expressed by the questions, colored with trepidation and anxiety.

Often the professional will have to wrestle with feelings of powerlessness, thinking "How can I work with this family, when I do not understand what is important to them and how to convey how important it is for me to see the child on a regular basis? Maybe someone else could be more effective with this family."

The point to keep in mind is: if the family has had prior contact with persons who are not of their culture, the family will know that you have a different approach to doing things. They may not understand your approach, however, they will understand that you do not intend to be disrespectful or abrasive.

The skills you learned in ethnographic observation and the skills you will learn in ethnographic interviewing are tools to help you cope with this aspect of the burden of culture. We will address this issue again when we get to ethnographic interviewing. Let us look at the burden of culture.

HANDOUT:
page: 216

Distribute, "**OVEREMPHASIS: BURDEN OF CULTURE**" handout.

OVEREMPHASIS: BURDEN OF CULTURE

The Outsider's View:

Adult trying to learn own cultural life ways
- did not grow up with the life ways
- is open to ridicule because these are taught to children, not adults
- incurs suspicion: Why now? Do you want to use your people for personal gain?
- must pass "tests" without knowing they are tests
- possibly gives up learning life ways

Adult trying to learn another culture
- incurs suspicion
- must pass "tests"
- stops or stays and confronts

The Insider's View:

Imposition of culture forces the individual who values that culture to:
- choose to let life ways go forever
- choose to let go for a span of time, usually picking them up again as mature decision makers
- choose to maintain some and to loose some life ways, usually after starting own family

Family, who knows the life ways, decides not to practice and carry on those life ways.

OVERHEAD:
page: 244

Display, "**BURDEN OF CULTURE: OUTSIDER'S VIEW**" overhead and review with following mini-lecture.

BURDEN OF CULTURE

Outsider's view:
Adult trying to learn own cultural life ways:
- ridicule
- suspicion
- "tests"
- letting go

Adult trying to learn another culture:
- suspicion
- "tests"
- stop or stay and confront

MINI-LECTURE: Let's look at the burden of culture from the outsider's view. Think of a young child, who, for one reason or another, did not have access to the cultural group's life ways. Public schools probably did not teach the culture or the language. Parents may have been too busy earning a living to teach the language or cultural life ways. This may result in the child becoming the adult who makes the decision to learn her cultural life ways.

Persons who never learned their culture, and as adults try to regain their culture, experience the burden of culture. A culture is passed on and taught to toddlers and very young children. It is only taught to adults who are non-members of the cultural group. Therefore an adult trying to learn her cultural life ways is frequently open to ridicule because she is trying to learn children's lessons. Life ways are taught to infants, toddlers and young children, not to men and women. Do you recall our discussion on ethnocentrism? Do you recall the positive side of ethnocentrism that helps to build pride and self esteem?

If an adult has not learned and practiced the cultural life ways, it immediately creates suspicion. The belief is that if someone really wants to know the cultural life ways, there are many teachers other than parents, to teach those life ways. Members of the cultural group will believe that this adult simply did not value the cultural life ways and therefore is just another exploitive outsider.

It is viewed as rejection. It is viewed as a personal insult to the beliefs and values of the culture. The negative side of ethnocentrism personalizes this feeling into an attack on or a rejection of not only the cultural group's life ways, but an attack or rejection of "my beliefs and values" as not being good enough.

OVERHEAD:
page: 245

Display and read "**IRONY**" overhead.

IRONY:

THIS BEGINNING CONFLICT
IS INTEGRAL TO OBTAINING
TRUE UNDERSTANDING
OF ANOTHER CULTURE

M. Cristina González, 1993

The members of this cultural group may then set out barriers or "tests" to make this person prove he is respectful and dedicated to learning the right life ways. Since the learner is not aware that the "tests" are routine for adult learners, the learner may think the life ways teacher(s) is trying to discourage the learning. These tests may in turn cause the learner to resent the process, and therefore the culture.

OVERHEAD:
page: 246

Display and Read, "**UNTIL ONE LEARNS**" overhead.

UNTIL ONE LEARNS
TO ENGAGE IN CONFLICT
AND STAY -
ONE DOES NOT KNOW
WHAT MEMBERS OF
A CULTURE ARE LIKE

M. Cristina González, 1993

An adult trying to learn another culture outside of a classroom environment will also incur suspicion and "Tests". The adult will stop because the process is too difficult or will confront and stay to learn.

DISCUSSION:

Do you know of someone who has tried to learn the cultural life ways of his people as an adult? Do you recall how they felt and how they tried to deal with those feelings?

OVERHEAD: Display "**BURDEN OF CULTURE, INSIDER'S VIEW**".
page: 247

BURDEN OF CULTURE

Insider's view:
- let life ways go forever
- let life ways go for span of time
- maintain some, lose some

Family decides not to practice or carry on those life ways

MINI-LECTURE: The insider's view of the burden of culture: being expected to participate in the cultural life ways.

Some cultures are rich in rituals and customs that require family participation. The children may rejoice in the enactment of the ritual or ceremony and view it as an acknowledgement of the passing of time and perpetual spiritual growth. They may also rejoice in the bonding that the rituals help to build within the family. Again, the positive side of ethnocentrism is evident.

Other children however may feel that they are forced to participate. There is no choice. This may cause resentment because the children feel they have no option. As a result, they may desire to belong to a family who is not so involved in these rituals.

Practicing of cultural life ways demands time, energy, and commitment that takes away from friends who may not understand or know these traditions exists. Respect or love for their family may prevent these children from openly saying to their parents, " No, I don't want to participate tomorrow. I want to go to the mall with my friends." Resentment may fester and build.

As young adults gaining autonomy they may choose to let go of these cultural life ways forever. Or, with their own children, as they begin their families, they may resume their cultural life ways.

These are also clear examples of the dynamic aspect of culture. It is usually the young that bring about change in a culture. These adults do not encounter the same barriers as the adult who is trying to learn the cultural life ways, because they already know many aspects of their cultural life ways. However, they may encounter the same wariness from the cultural group members until they prove that they do respect and honor the life ways.

MINI-LECTURE: The last aspect of the burden of culture is the individual or family, who knows the life ways, and opts not to practice or carry on those life ways. An example is the young adult who will not continue with the family's religious practices. Instead he finds and practices a new religion.

This decision causes many conflicts and requires many explanations and justifications to different people. Those include family, friends, relatives, and sometimes even co-workers. These conflicts have probably been very intense, maybe even bitter. The feeling of the family and cultural group is "What is wrong with us that you do not want to be like us?"

For these adults, culture is a burden they would like to cast far away from themselves and their family.

DISCUSSION: Have you known adults who have had to justify their decision to not teach their children the language or life ways of their cultural group? Do you recall how they felt?

POINT: As professionals working with diverse families, we do not want to add the aspects of overemphasis, as another possible roadblock to building and maintaining rapport with these families.

MINI-LECTURE: We have looked at Overemphasis from the romantic, hobbyist and expert point of view. We have examined the following facets of the burden of culture:

1) From the outsider's view: having to consider culture without knowing those cultural life ways.

2) From the insider's view: having to participate in the culture's life ways.

DISCUSSION: Which of these do you think is the hardest to do:

1) help a non-member of the cultural group move beyond overemphasis?

2) for you to move beyond overemphasis?

3) why?

As professionals we strive to attain a quality relationship with families. We talk about building relationships that are partnerships instead of the expert-non-expert polarities. What happens when we impose our culture on families whether or not they belong to our cultural group?

Possible responses:

- Erect barriers
- Set up confrontations
- May need an intermediary
- Cause unnecessary pain to family
- Gain the reputation of being an intrusive and insensitive individual

MINI-LECTURE: How can we avoid these pit-falls? While we may not always be able to avoid these pit-falls, the ethnographic observation and interviewing skills are guides that can help us become more aware of what we need to pursue and what we need to let go of when we work with our families.

DISCUSSION: Before we move into ethnographic interviewing, let us look at your examples of the **"Take-Home Experience"**, **"Feedback Form: Roles and Goals of Parents Across Cultures."**

FACILITATOR NOTE: When participants go over their responses to the **"Feedback Form: Roles and Goals of Parents Across Cultures,"** you may have to stop and help them think through their responses. As you discuss participant responses, help participants realize when their observations may be culturally biased.

EXAMPLE: If a participant says that it was hard to think of a nurturing example because all that came to mind was how the mother yelled at the children during the whole home visit, ask the participant to focus on the children's response to the mother's yelling. Did the children cower and cringe? Did the children act afraid? How did the children respond to the mother's yelling?

Remind participants that in some cultures it is acceptable to yell at children. It is taken as a sign of caring and concern. Also remind participants that in some cultures it is the oldest child who must act as the care-giver. Gender may not be a factor, it is the role of the oldest to be the care-giver.

FACILITATOR NOTE: The goal of this activity is to see if participants used their ethnographic observation skills in deciding what examples they would document. Allow for participant questions and feedback. If their examples are observable behaviors, not their interpretation of the behaviors, congratulate them on a job well done. If participants give interpretations, solicit their assistance by asking what it would take to turn that interpretation into an observation. There may be some instances where observation alone will not provide an answer. This can be your lead into ethnographic interviewing.

MINI-LECTURE: Sometimes you can observe a family many times and still not be able to figure out a set of behaviors because you do not have that cultural map. You can form hypothesis but that is all it is - a guess, your best guess. The only way you can verify your best guess is to ask the question. This is possible if you have built rapport with families. If the question is naive or even intrusive, it will more likely be answered if you have established rapport with the family. They will respond because they will feel your question is genuine and specific to them. They are more likely not to respond if they feel you are in the hobbyist phase and are seeking generic information about their cultural life ways.

When you have established rapport with families, it will not matter that you are from a different culture because, while you have been working at rapport building, they have been examining your approach to working with them. If you have practiced a family-centered approach to building a collaborative partnership, then they will respond because they know your questions come from your heart not your notebook or checklist. To families, your heart symbolizes your concern for them, your paperwork symbolizes a bureaucrat compiling statistics to justify a bureaucracy.

OBJECTIVE 12

To understand the role **rapport** plays in the family-professional relationship .

OVERHEAD:
page: 248
Display and read **"OBJECTIVE 12" overhead.**

SPECIAL NOTE: The information in this section is based on personal communication with Carol Westby, Ph.D. Dr. Westby has applied methodologies from anthropology to working with families in early childhood special education. For more information see Westby, C. E., (1990), Ethnographic interviewing: Asking the right questions to the right people in the right ways. Journal of Childhood Communication Disorders.

FACILITATOR NOTE: The following are abbreviated excerpts from the Project Takós training component, "Family Centered Approach To Early Childhood Special Education." The materials were designed to assist agencies to comply with the intent of PL 99-457, to assure that families participate fully in the education of their children. The training entails an additional two full days of training.

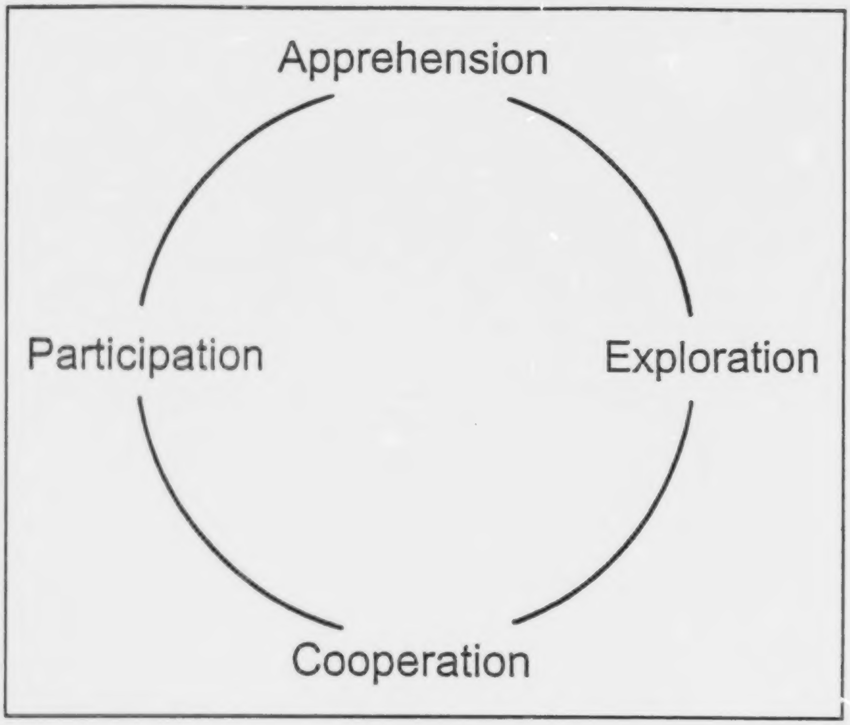
HANDOUT:
page: 217
Distribute, **"A MODEL OF RAPPORT" handout.**

A MODEL OF RAPPORT

James Spradley (1979) suggested that **RAPPORT** may develop in a patterned manner. His model is summarized briefly below:

- APPREHENSION
- EXPLORATION
- COOPERATION
- PARTICIPATION

OVERHEAD: Display "**THE RAPPORT CONTINUUM**" overhead.
page: 249



POINT: **RAPPORT** is an ongoing process that varies from day to day. It is especially critical for professionals to think about building **RAPPORT** during the first contact with parents.

MINI-LECTURE: Sometimes in order to go to the next stage of the rapport continuum, the professional must lose some of the professional distancing. When asking questions about children or family life ways, the professional should be prepared to disclose similar information about her own family's life ways. When a parent seems confused by the question, give a personal example to clarify the questions.

EXAMPLE: What part of your daily routine do you find is the most difficult? For me, it's preparing my children for school every morning. My youngest son just seems to be real slow in getting started in the mornings. I have to keep checking on him or he will just sit on his bed.

POINT: The continuum is not necessarily linear. People may move backwards or forwards depending on factors outside of the relationship. For example, a parent may have a negative encounter with a pediatrician or other professional regarding their child, causing her to reevaluate her relationship with all professionals. You may find that the parent is apprehensive at your next visit when you thought your relationship had moved beyond this stage.

DISCUSSION: Ask participants to discuss the implications of the shifting back and forth between **apprehension, exploration, cooperation,** and **participation** when attempting to determine a families' priorities.

HANDOUT:
page: 219

Distribute, **"RAPPORT" handout.**

RAPPORT

RAPPORT is that illusive butterfly that flutters around all comfortable interactions between parents and the professionals who work with young children. Because it is a culturally defined attitude, it is nearly impossible to describe or measure. **RAPPORT** is that harmonious relationship that professionals are responsible for building with parents. It is a mutual feeling of trust and understanding. **RAPPORT** is not necessarily a deep, long lasting friendship, although this happens often in early childhood intervention. **RAPPORT** is an ongoing process that varies from day to day. It is especially critical for professionals to think about building **RAPPORT** during the first contact with parents.

OVERHEAD: Display and read, "**BUILDING RAPPORT**" overhead.
page: 250

BUILDING REPORT

* be attentive/demonstrate interest
* be observant
* be aware
* be adaptive
* reflect feelings
* be aware of humor
* question minimally
* be open
* suspend judgment
* assure confidentiality
* demonstrate respect
* be patient

DISCUSSION: When you were observing families for examples of the Roles and Goals of Parents Across Culture, you were unknowingly using some of the tips we have for you to build rapport. Can you point out which ones you used?

OVERHEAD: Display and read "**ROADBLOCKS TO RAPPORT**"
page: 251

ROADBLOCKS TO RAPPORT

Ask yourself and others:

What is going on?
Are values and beliefs a factor?
Does the family feel more comfortable with a faster or slower pace?
Where are the parents in terms of readiness level?
Where are the parents in terms of the grieving process?

DISCUSSION: "Roadblocks to **RAPPORT**." Ask participants to consider the following questions if rapport is very hard to establish with a certain family.

1. How can ___ (choose an item from the Rapport handout) turn into a roadblock? (NOTE: Sense of humor might bring an interesting discussion: when do you laugh?; at what do you laugh?)

HANDOUT:
page: 220

Distribute, **"INTERPERSONAL TECHNIQUES FOR COMMUNICATING WITH FAMILIES" handout**. Pick several to discuss.

INTERPERSONAL TECHNIQUES FOR COMMUNICATING WITH FAMILIES

TECHNIQUE

1. Silence
2. Accepting
3. Giving Recognition
4. Offering Self
5. Giving Broad Openings
6. Offering General Leads
7. Placing The Event In Time or In Sequence
8. Making Observations
9. Encouraging Description of Perception

ACTIVITY: Say to participants, "I had the coldest experience when I walked into that place. Those people were so cold."

Ask audience to seek clarification here (#16 on the handout). You might say, "They didn't smile or talk friendly or act like they even knew I was there." Ask audience to ask for a comparison (#10 on the handout).

POINT: The objective is to keep the conversation open.

HANDOUT: **page: 223** Distribute and have participants read, "**ENABLING AND EMPOWERING FAMILIES**". Ask for comments.

ACTIVITY: ENABLING AND EMPOWERING FAMILIES

Ask participants to think about times in their lives that required them to make significant decisions. For example:

1. buy a car, new or used;
2. choosing your occupation (making decisions about your major in college or how to select a possible adult role);
3. choosing a preschool for your child

Have participants choose one of the above or think of another example and ask:

What do you need to make decisions?

How do you get information?

How do you prioritize your information?

Who do you rely on and why?

As a last question ask:

Who is responsible for making the final decision and why?

After an appropriate amount of time stop the discussion and begin a mini-lecture on the following assumptions about **enabling** and **empowering** from Rapport (1981) that are summarized by Dunst & Trivette (1987, p. 445):

MINI-LECTURE: This set of assertions includes three conditions that reflect the way in which we need to think about helping relationships and **empowerment**.

HANDOUT:
page: 224

Distribute and go over "**HELPING RELATIONSHIPS AND EMPOWERMENT**" handout.

Helping Relationships and Empowerment

1. People are already competent or they have the capacity to become competent.
2. The failure to display competence is not due to deficits within the person but rather the failure of social systems to create opportunities for competencies to be displayed. Creating opportunities for competence to be displayed is what we refer to as **enabling** experiences.
3. The person who is the learner, client, etc. must attribute behavior change to his or her own actions if one is to acquire a sense of control. This is what we mean when we say a person is **empowered**.

Collectively, these three assertions suggest the importance of the help giver's behavior as part of both **enabling** and **empowering** families. It is unfortunate, however, that many helping acts have usurping rather that **empowering** consequences.

DISCUSSION: Allow participants to explore their beliefs and values as evoked by the article.

FACILITATOR NOTE: **"Principles for . . ." handout, page ___** in the supplement section may be used for further discussion. If possible, use examples from the earlier discussion to support these points.

OVERHEAD:
page: 252

Display and read "**HELPING**".

> "**HELPING** may be considered effective only to the extent that help seekers become more capable, competent, and **empowered** as a result of the help giving act."
>
> Dunst & Trivette (1987)

DISCUSSION: Return to "**INTERPERSONAL . . .**" **handout** and ask participants to select responses they believe will add to a parent's feeling of competence, being "in control" or self-confidence.

INTERPERSONAL TECHNIQUES FOR COMMUNICATING WITH FAMILIES

1. Silence
2. Accepting
3. Giving Recognition
4. Offering Self
5. Giving Broad Openings
6. Offering General Leads
7. Placing The Event In Time or In Sequence
8. Making Observations
9. Encouraging Description of Perception
10. Encouraging Comparison
11. Restating
12. Reflecting Feelings
13. Focusing
14. Exploring
15. Giving Information
16. Seeking Clarification
17. Seeking Consensual Validation
18. Verbalizing The Implied
19. Encouraging Evaluation
20. Suggesting Collaboration
21. Summarizing
22. Encouraging A Plan Of Action

For example, discuss #22. Then ask:

- How does encouraging description (#() help a parent feel more in control or self-confident?

FACILITATOR NOTE: Allow discussion. Then ask participants to pull out their "Heightened Awareness Activity: Family Interview." Ask them to share their experiences. As they share, ask them which ethnographic observation skills they used deliberately, then ask if they can now identify how they established rapport with the family. Lead into ethnographic interviewing with the rationale following Objective 13.

ETHNOGRAPHIC INTERVIEWING

NOTE: The information in this section is based on personal communication with Carol Westby, Ph.D. Dr. Westby has applied methodologies from anthropology to working with families in early childhood special education. For more information see Westby, C. E., (1990), Ethnographic interviewing: Asking the right questions to the right people in the right ways. Journal of Childhood Communication Disorders.

OBJECTIVE 13

To learn **INTERVIEWING** techniques which encourage parents to discuss their perspective of the child, family and life ways.

OVERHEAD:
page: 253 Display and read **"OBJECTIVE 13" overhead.**

RATIONALE: The field of anthropology has long been involved in **interviewing techniques** that, as much as possible, assures non-judgmental gathering of information. By adapting these techniques, it is possible for early childhood interventionists to be certain that the perspective of the parent is unclouded by the perspective of the professional.

OVERHEAD:
page: 254 Display and read **"GOOD QUALITY QUESTIONS (C.O.N.S.)" overhead.**

GOOD QUALITY QUESTIONS
(C.O.N.S.)

- CLEAR
- OPEN ENDED
- NEUTRAL
- SINGULAR

HANDOUT:
page: 225 Distribute **"WHAT ARE GOOD QUESTIONS" handout.**
Use the handout as a basis for the MINI-LECTURE.

WHAT ARE GOOD QUALITY QUESTIONS?

Patton (1980) has suggested that good questions are open-ended, neutral, singular, and **clear.** These guidelines should be followed for each type of question described on the following pages.

CLEAR

Be sure you are **clear** in your own mind about why you are asking a certain question. How will the information help you? How will you use the information? Also be **clear** about the manner in which you ask the question. Below are some guidelines:

1. What terms does the parent know and not know?
2. Use the "language" of the parent when possible.
3. Be sure you and the parent mean the same thing.

EXAMPLE: "You explained some differences you noticed from last year to this year. Let me ask you what you mean by Jimmy 'seems to walk better'. Describe how he walks better so that I know we are talking about the same thing."

FACILITATOR NOTE: Solicit participant suggestions at each point: **clear, open-ended, neutral,** and **singular.** Be prepared to give your own examples if none are forth coming.

ACTIVITY: Divide participants into triads. Have them take the following roles: Interviewer, Interviewee, Observer.

HANDOUT:
page: 227 Ask the observer to use **"C.O.N.S. CHECKLIST"** to track the interviewer's questions. The topic is **"A Problem Employee".** Interviewer is Department Head, Interviewee is Supervisor. Give triads five minutes to interview. Stop the interview after five minutes and ask observer to give interviewer feedback on questions. Ask interviewee to give feedback recalling ethnographic observation skills as well. Give triads six minutes. Ask participants how the experience felt. Tell them you are going to another layer and to continue practicing interviewing.

C.O.N.S. CHECKLIST

Use Stick Count Each Time You Hear A Question. Try To Record Samples Of Questions Not C.O.N.S. For Feedback.

CLEAR
NOT CLEAR

OPEN ENDED
NOT OPEN ENDED

NEUTRAL
NOT NEUTRAL

SINGULAR
NOT SINGULAR

OVERHEAD: Display **"INTERVIEWING"** overhead.
page: 255

THE BASICS OF QUALITY INTERVIEWING

By using basic interviewing techniques borrowed from the field of anthropology (ethnographic interviewing), it is possible to gather information from parents in a non-biased, non-judgmental manner. The interviewer is saying: "I want to understand your situation from your point of view. I want to understand the meaning of your experience, to walk in your shoes, to feel things as you feel them, to explain things as you explain them. Will you become my teacher and help me understand?" The techniques used to gather information are different from the techniques used to be supportive and empowering, although both should occur during any interview.

HANDOUT: Distribute **"THE BASICS OF QUALITY INTERVIEWING"** handout. Use
page: 228 the handout as a basis for the MINI-LECTURE.

OVERHEAD: Display **"GRAND TOUR"** overhead.
page: 256

GRAND TOUR

Example, Experience, Native Language, Hypothetical, Feeling Or Opinion.

HANDOUT: Distribute **"QUALITY INTERVIEWING CHECKLIST" handout.**
page: 235

DEMONSTRATION: DEMONSTRATE the questions by the topic "What does education mean to you? Make at least one error during the demonstration.

DISCUSSION: Ask Participants:

1. Did the reasons for the questions seem **clear** to the parent? How do you know?
2. Were they **neutral**?
3. What did you recognize as **rapport** building?
4. How did you know when the interviewer was **listening**?
5. Did you hear any mistakes? What were they? What would have been a better way to state or ask?
6. What grand tour questions did you hear?
7. What other types of questions did you hear?
8. What strengths did you hear?
9. What expectations did you hear?
10. What values or preferences did you note?

ACTIVITY: Ask participants to go back into their triads. One person will take the role of the parent, one person the teacher, and the third person will be the observer. Observers use **"Quality Interviewing Checklist"** handouts to track response. After five minutes, the observer will give the teacher feedback. The parent role can be called on to verify the feedback.

Ask the whole group about what they experienced and help solve any questions that may arise. Have participants go back into the triads and switch roles. Interview once again. Ask for feedback to the teacher.

HANDOUT: Distribute "**GUIDELINES FOR COMMUNICATION**" Ask triads to
page: 236 discuss how each interviewer could respond to handout.

GUIDELINES FOR COMMUNICATION

You can become more aware of your attitude(s) toward parents by asking yourself questions such as the following:

- Do I accept the parents where they are, in terms of their needs, and not mine?

- Do I encourage parents to talk with me? Do I ask open-ended questions and avoid yes-no questions and closed questions?

- Do I try to develop trust and show the parents I am interested in them? Am I an active listener? Do I moralize and pass judgments?

- Do I really listen? Do I establish eye contact with the parent and avoid being busy doing other things?

- Do I finish my sentences? Do I allow parents to finish their sentences?

- Do I use the same phrase over and over, for example, "Gee, I understand"?

- Do I involve the parents in decision making and problem solving? Do I make them feel a part of the program?

- Do I accept what the parents say? Do I respect the parents as adults?

The result of regular "checking with yourself" can be a tool for developing sensitivity to a parent's position and viewpoint.

Remind participants that ethnographic interviewing is a life long endeavor, a skill that must be practiced. With practice, they will feel stronger and more confident.

FACILITATOR NOTE: You can also use the **"SELF CHECKLIST", page 259**, in the Supplement section as another tool for their **"Take-Home Experience."**

SUMMARY: Overemphasis occurs for many reasons. As professionals we walk a fine line when we respect our families' life ways because we do not always understand the rules - the hidden aspects of culture that are understood by the cultural group and are very hard to pin-point, label, or understand by non-members of the cultural group.

DISCUSSION: Let us summarize Overemphasis by identifying what possible reasons one might have for searching and embracing other life ways.

Example: An only child who seeks a spouse with a large or extended family who has many family gatherings throughout the year. What other examples can you give?

FACILITATOR NOTE: Remind participants that the next session will be the last. Set the date. Give time and location. Give a brief introduction to the family and the family members who will be present.

MINI-LECTURE: Our last meeting will allow us to visit the "______" family. They will host a lunch for us and I will give you the details in a few moments. The purpose of this cultural family visit is to help you use all the skills you have learned and to practice those skills to find out what cultural life ways the "______" family practices. To help you to discover the life ways, I have another **"Take-Home Experience"** called **"LIFE WAYS."**

HANDOUT: Distribute, "**LIFE WAYS**" handout.
page: 237

LIFE WAYS

Family "life ways" come from practices and behaviors passed down through generations. This cultural context influences how mothers and fathers (or other caregivers) interact with each other and how they interact with the children. The following is a condensed version of life ways that are the basis for daily living and can be seen across all cultural groups.

How are the life ways of an individual family seen through:

COMMUNICATION STYLE
COGNITIVE STYLE
HEALTH/HEALING PRACTICES
CHILD REARING PRACTICES
ROLES OF FAMILY MEMBERS
RITUALS

MINI-LECTURE: Use this handout before our next meeting. Try to respond to the handout using your current family. You can practice your interviewing skills by interviewing your family to fill out the form. This **"Take-Home Experience"** will prepare you for our cultural family visit and will help you to stay focused during the visit.

SESSION III - OVEREMPHASIS
TRAINING MATERIALS

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SESSION III:

OVEREMPHASIS

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Overemphasis: Roles

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A Model of Rapport

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Enabling and Empowering Families

Helping Relationships and Empowerment

What Are Good Questions

C.O.N.S. Checklist

The Basics of Good Quality Interviewing

Quality Interviewing Checklist

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Life Ways

OVEREMPHASIS: ROLES

The Outsider's View:

Romantic

- Is in the "falling in love" with a culture phase
- Idealizes new culture

Hobbyist

- Is moving beyond romanticism and is practicing some of the arts or crafts of the culture.
- Is trying to do some of the explicit aspects of the new culture

Expert

- Is giving information about the culture as if already a member of the new culture
- Is not actively seeking information about new culture

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OVEREMPHASIS: BURDEN OF CULTURE

The Outsider's View:

Adult trying to learn own cultural life ways

- did not grow up with the life ways
- is open to ridicule because these are taught to children, not adults
- incurs suspicion: Why now? Do you want to use your people for personal gain?
- must pass "tests" without knowing they are tests
- possibly gives up learning life ways

Adult trying to learn another culture

- incurs suspicion
- must pass "tests"
- stops or stays and confronts

The Insider's View:

Imposition of culture forces the individual who values that culture to:

- choose to let life ways go forever
- choose to let go for a span of time, usually picking them up again as mature decision makers
- choose to maintain some and to loose some life ways, usually after starting own family

Family, who knows the life ways, decides not to practice and carry on those life ways.

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A MODEL OF RAPPORT

James Spradley (1979) suggested that **RAPPORT** may develop in a patterned manner. His model is summarized briefly below:

APPREHENSION

When parents and service providers meet each other for the first time there is usually a sense of uncertainty. Each may fear they will not meet the expectations of the other. Each may be saying "I don't know enough." It is up to the professional to put the parent at ease, to let them know they have something to offer that will be valuable to the professional. The professional should be sure to listen, show interest, keep the parents talking about being parents, and empower and build confidence in them without being patronizing.

EXPLORATION

Parents may be asking silently: "What does she want me to say? Can she be trusted? Am I answering as I should? Is what I say irrelevant? Is what I say meaningless? This time of exploration can work from the professional side also, as questions are asked silently. It is necessary to build a sense of sharing and relaxation. The professional may have to set aside this agenda, go off on interesting tangents, and answer personal questions. It is during this exploration time that the professional must MAKE REPEATED EXPLANATIONS:

> "As I said earlier, it is important to me that I
> do things with John as your family would do them.
> So if you wouldn't mind telling me how warm you
> keep him when he is inside. . . ."

This is also a time when it is good to RESTATE what the parent has told you. For example:

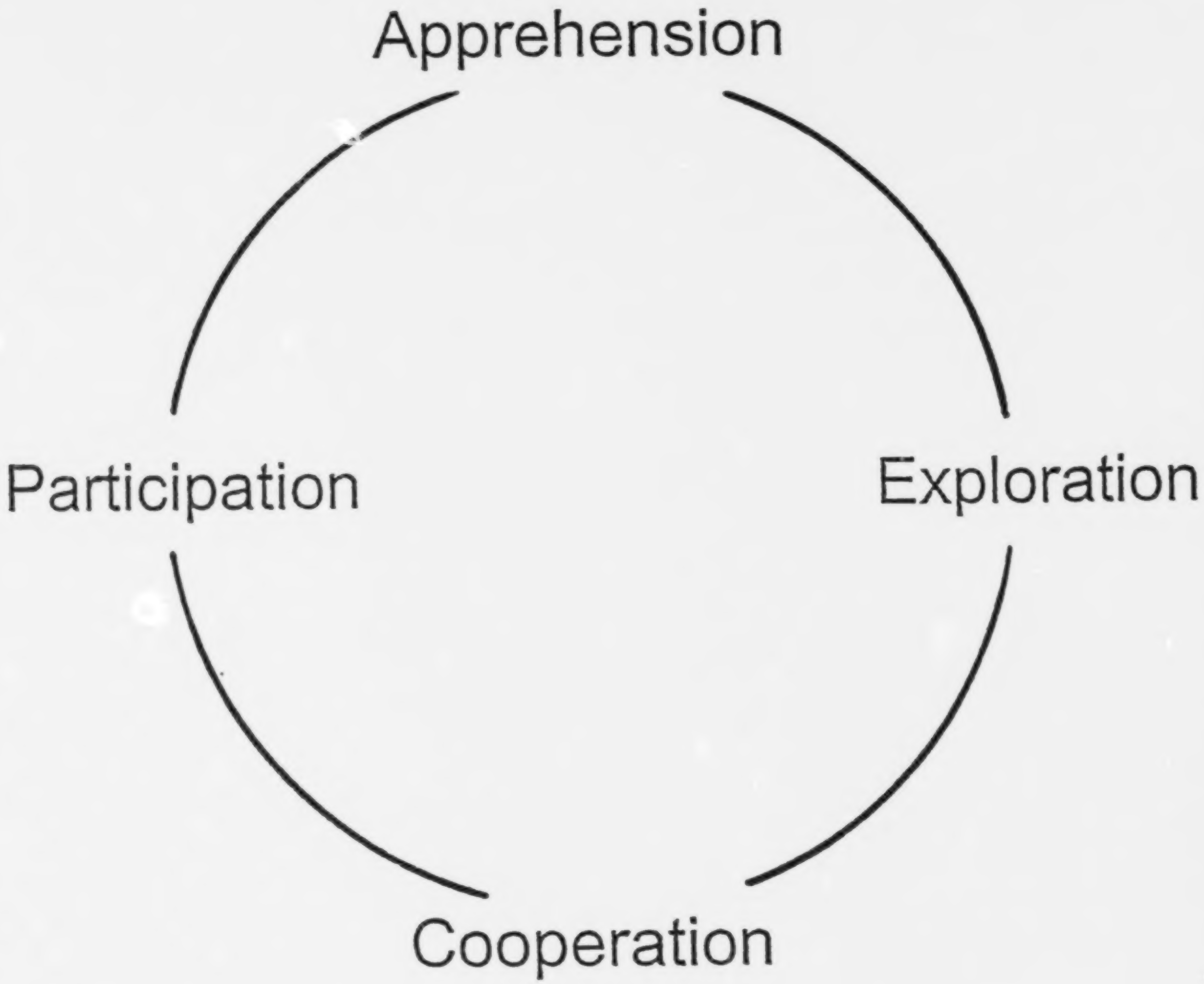
> "So I should wait for a good strong burp. . . ."

COOPERATION

Cooperation can happen from the very first interview, but usually takes one or two times before parents really feel comfortable with being "informants" for a professional. During this phase, parents don't question, rather they answer readily, without hesitation.

PARTICIPATION

Parents actually accept the role of "teaching" the professional during this phase. The professional also feels at ease with "teaching" the parents. A PARTNERSHIP is in place. The PARTNERSHIP may be less balanced and tilt more toward the professional because of the time it takes the professional to share technical knowledge regarding the disability. It is up to the professional to keep checking back with the parent: "I have been doing a lot of talking. Is what I have been suggesting as changes fitting in with your life style and with the ways you want to deal with your children?" or "Does what I say fit with the way you see your child?"



Adapated by Project Ta-kós

RAPPORT

RAPPORT is that illusive butterfly that flutters around all comfortable interactions between parents and the professionals who work with young children. Because it is a culturally defined attitude, it is nearly impossible to describe or measure. **RAPPORT** is that harmonious relationship that professionals are responsible for building with parents. It is a mutual feeling of trust and understanding. **RAPPORT** is not necessarily a deep, long lasting friendship, although this happens often in early childhood intervention.

RAPPORT is an ongoing process that varies from day to day. It is especially critical for professionals to think about building **RAPPORT** during the first contact with parents. Some tips for professionals to consider when building **RAPPORT** include:

- Be attentive when parents are speaking; demonstrate interest through body language and carefully worded questions
- Be observant of feelings, beliefs, and values (your own as well as others)
- Adapt to the parents' facial and verbal expression
- Reflect feelings
- Be aware of humor and use it appropriately
- Keep questions at a minimum at first
- Be prepared to answer parental questions openly
- Suspend judgment
- Assure parents of confidentiality
- Demonstrate respect
- Be patient

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INTERPERSONAL TECHNIQUES FOR COMMUNICATING WITH FAMILIES

TECHNIQUE	EXAMPLES
1. SILENCE	(This may stimulate a parent to bring up what is on his or her mind)
2. ACCEPTING	Yes. Uh Humm I follow what you said. (nodding)
3. GIVING RECOGNITION	Good morning... You've brought in a new toy. I notice that you look more rested...
4. OFFERING SELF	I'm your child's (teacher/therapist). I'll stay here with you... You can call anytime.
5. GIVING BROAD OPENINGS	Is there something you would like to talk about? What are you thinking about? What have the doctors told you? What have other therapists explained to you about...?
6. OFFERING GENERAL LEADS	Go on. And then what happened? Tell me about it.
7. PLACING THE EVENT IN TIME or in SEQUENCE	When did this happen? Was this before or after...? When were you told this?
8. MAKING OBSERVATIONS	You appear tense (relaxed). You sound anxious (less anxious). Are you uncomfortable when you...? I notice that you are biting your lips.
9. ENCOURAGING DESCRIPTION of PERCEPTION	Tell me when you've felt anxious. (safe) What is happening when this occurs? How do you feel about this?

10.	ENCOURAGING COMPARISON	Was this something like...? Have you had similar experiences?
11.	RESTATING	Parent: I can't sleep. I stay awake all night. Staff: You have difficulty sleeping now. Parent: I am afraid the phone will ring and that it will be the hospital. Staff: You are afraid you may get bad news about the baby when the phone rings.
12.	REFLECTING FEELINGS	Parent: My husband spends all the time working while I'm at home. (Sorrowful) Staff: This causes you to feel lonely. Parent: I just don't know what is going to happen. Staff: You are feeling real anxious about the future.
13.	FOCUSING	This point seems worth looking at more closely.
14.	EXPLORING	Tell me more about the time... Would you describe it more fully? What would you like to see us do for the baby?
15.	GIVING INFORMATION	My purpose for being here is... This part of the classroom is called the movement corner because...
16.	SEEKING CLARIFICATION	I am not sure that I follow... What would you say is the main point of... So the doctors told you that...
17.	SEEKING CONSENSUAL VALIDATION	Tell me whether my understanding of it agrees with yours. Are you using this word to get across the idea that...?

18.	VERBALIZING THE IMPLIED	Parent: I can't talk to you or to anyone. Staff: Is it your feeling that no one understands? Parent: I know we shouldn't have taken that long trip. Staff: Is it your impression that it was the long trip that caused your baby to arrive too early?
19.	ENCOURAGING EVALUATION	What are your feelings in regard to...? Does this contribute to your feelings of anger?
20.	SUGGESTING COLLABORATION	Perhaps you and I can discuss and discover what produces your uneasiness. Let's see if we can make your baby more comfortable. Any ideas?
21.	SUMMARIZING	Have I got this all straight? You've said that... During the past hour you and I have discussed...
22.	ENCOURAGING FORMULATION OF A PLAN OF ACTION	The next time this comes up, what might you do to handle it? Some parents have found it helpful to make a list of questions as they come up so that when they go to see the doctor they don't forget to ask something.

Author Unknown. Adapted by Project Ta-kós, 1988

ENABLING
AND
EMPOWERING
FAMILIES

Principles and Guidelines for Practice

Carl J. Dunst
Carol M. Trivette
Angela G. Deal

Brookline Books, 1988

Resources, Social Support, and Family Functioning

Qualities of Strong Families

The pioneering work of Otto (1962, 1963) forms the basis of current family strengths research. The most ambitious work to date on family strengths has been conducted by Stinnett and his colleagues (Stevenson, Lee, Stinnett, & DeFrain, 1983; Stinnett, 1979, 1980, 1985; Stinnett & DeFrain, 1985a; Stinnett, Knorr, Defrain, & Rowe, 1981; Stinnett, Lynn Kimmons, Fuenning, & DeFrain, 1984) who have obtained extensive information from families about the characteristics that define strong families. Curran's (1983) work, on the other hand, has attempted to identify the traits of healthy (strong) families from the perspective of professionals with extensive but varied experiences working with families. There is remarkable congruence between the findings of Stinnett et al. and Curran on the characteristics that contribute to a positive family functioning style.

The work of Stinnett et al. and Curran as well as others (Hill, 1971; Lewis, Beavers, Gossett, & Phillips, 1976, Otto, 1975; Satir, 1972) suggests that there are about 12 major, nonmutually exclusive qualities of strong families. Before listing these characteristics however, it should be made explicitly clear that not all strong families are characterized by the presence of all 12 qualities. *A combination of qualities appears to define strong families, with certain combinations defining unique family functioning styles.* As Lewis et al (1976) demonstrated, "optimally functioning or competent families appears to be [due to] the presence and interrelationship of a number of variables" (p.205). With this caveat, the 12 qualities include:

1. a belief and sense of *commitment* toward promoting the well-being and growth of individual family members as well as that of the family unit
2. *appreciation* for the small and large things that individual family members do well and encouragement to do better.
3. concentrated effort to spend *time* and do things together, no matter how formal or informal the activity or event
4. a sense of *purpose* that permeates the reasons and basis for "going on" in both bad and good times
5. a sense of *congruence* among family members regarding the value and importance of assigning time and energy to meet needs
6. the ability to *communicate* with one another in a way that emphasizes positive interactions
7. a clear set of family *rules, values,* and *beliefs* that establishes expectations about acceptable and desired behavior
8. a varied repertoire of *coping strategies* that promote positive functioning in dealing with both normative and nonnormative life events
9. the ability to engage in *problem-solving* activities designed to evaluate options for meeting needs and procuring resources
10. the ability to be *positive* and see the positive in almost all aspects of their lives, including the ability to see crisis and problems as an opportunity to learn and grow
11. *flexibility* and *adaptability* in the roles necessary to procure resources to meet needs
12. a *balance* between the use of internal and external family resources for coping and adapting to life events and planning for the future

Two major themes emerge from examination of the literature upon which these 12 qualities are based. The first is that family strengths and capabilities represent intrafamily resources that are often mobilized as one way to meet needs. The second is that family strengths and capabilities are the competencies that families employ to mobilize or create extrafamily resources. The presence of different qualities, as well as their unique combinations, defines what we have come to call *family functioning style.*

HELPING RELATIONSHIPS and EMPOWERMENT

1. People are already competent or they have the capacity to become competent.

2. The failure to display competence is not due to deficits within the person but rather the failure of social systems to create opportunities for competencies to be displayed. Creating opportunities for competence to be displayed is what we refer to as **enabling** experiences.

3. The person who is the learner, client, etc. must attribute behavior change to his or her own actions if one is to acquire a sense of control. This is what we mean when we say a person is **empowered**.

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WHAT ARE GOOD QUESTIONS?

Patton (1980) has suggested that good questions are **open-ended, neutral, singular,** and **clear.** These guidelines should be followed for each type of question described on the following pages.

CLEAR

Be sure you are **clear** in your own mind about why you are asking a certain question. How will the information help you? How will you use the information? Also be **clear** about the manner in which you ask the question. Below are some guidelines:

1. What terms does the parent know and not know?
2. Use the "language" of the parent when possible.
3. Be sure you and the parent mean the same thing.

EXAMPLE: "You explained some differences you noticed from last year to this year. Let me ask you what you mean by Jimmy 'seems to walk better'. Describe how he walks better so that I know we are talking about the same thing."

OPEN-ENDED

According to Patton (1980, p.212) truly **open-ended** questions allow the parent being interviewed to select from among the parents' full repertoire of possible responses. Parents can take whatever direction and use whatever words they want in order to present what they have to say.

When you ask an **open-ended** question, you won't just get a YES or NO or short answer. You will get the person's complete thoughts on the subject. You may even get a response that is totally unexpected. Below are examples of closed questions that can be made more open.

EXAMPLE:

(CLOSED) "From my description of our program, do you think it will be a good program for your daughter?"

(OPEN) "From my brief description of our program, what things do you think will be good for your daughter?"

"I have given a description of our program, what things do you think will be good for your daughter?"

"How do you think you will describe your daughter's program to your mother-in-law?"

It is unreasonable to assume that you will only ask open-ended questions during an interview or contact with parents.

NEUTRAL

Neutrality means that the parent can tell you anything without endangering either your favor or disfavor. Therefore **neutral** questions do not reflect your own thoughts or values. It means you don't let your own thoughts or values get into your questions. Let's begin with an example of a NON neutral question:

EXAMPLE: (NON Neutral): "I don't really think Jane can accomplish all that this year, do you?"

(NEUTRAL): "What is your best bet about what Jane will do by the end of this year?"

SINGULAR

Singular means just that: one question at a time.

EXAMPLE: (NON Singular): "Tell me about the forms that make sense and the ones that don't make sense to you."

(SINGULAR): Which forms make sense to you?

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C.O.N.S. CHECKLIST

USE STICK COUNT EACH TIME YOU HEAR A QUESTION. TRY TO RECORD SAMPLES OF QUESTIONS NOT C.O.N.S. FOR FEEDBACK.

CLEAR ______________________________

NOT CLEAR ______________________________

____

OPEN ENDED ______________________________

NOT OPEN ENDED ______________________________

____

NEUTRAL ______________________________

NOT NEUTRAL ______________________________

____

SINGULAR ______________________________

NOT SINGULAR ______________________________

____

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THE BASICS OF QUALITY INTERVIEWING

By using basic interviewing techniques borrowed from the field of anthropology (ethnographic interviewing), it is possible to gather information from parents in a non-biased, non-judgmental manner. The interviewer is saying: "I want to understand your situation from your point of view. I want to understand the meaning of your experience, to walk in your shoes, to feel things as you feel them, to explain things as you explain them. Will you become my teacher and help me understand?" The techniques used to gather information are different from the techniques used to be supportive and empowering, although both should occur during any interview.

Ethnographic interviewing involves the use of DESCRIPTIVE QUESTIONS. These questions are used to encourage parents to explain what **they** do with their child, how **they** see the child, how **they** view the child's needs, how **they** view child-rearing, what **they** consider problems, or how **they** cope. The reasons you are asking these questions should always be communicated to the parents. For example, you might begin by saying:

> "You are the person who is around Sara more than anyone else. If it is all right with you, I would like to ask you questions that will help me understand her better."

or

> "I have done some detailed studying about (cerebral palsy), and I know that all children with that diagnosis are different from each other. I need to learn everything I can about Sara. You have the best information about her and I hope you will share this with me."

TYPES OF QUESTIONS

There are six major types of descriptive questions: **GRAND TOUR, MINI TOUR, EXAMPLE, EXPERIENCE, NATIVE LANGUAGE, HYPOTHETICAL** and **FEELING** or **OPINION questions.** Each is described briefly below.

GRAND TOUR

Have you ever taken a friend on a grand tour of your home? or of your work? or of your child's school? When interviewing using a **GRAND TOUR QUESTION**, you ask the parent to take you on a **grand tour** of their experiences or thoughts. A **grand tour** encourages rambling. Words you might use in a **GRAND TOUR** question include: generally, typically, usually, recently, the last time, yesterday . . .

EXAMPLE #1:	The interviewer says: "Would you think back to things you've noticed about Adam. Would you tell me what comes to mind. Anything that comes to mind that stands out."
EXAMPLE #2:	"How would you describe Adam."
EXAMPLE #3:	"Tell me about a typical day with Adam."
EXAMPLE #4:	"Picture yourself with Adam. Would you tell about how the two of you get along together?"
EXAMPLE #5:	"If you can, please tell me how you see Adam in about 12 months."

The parents will now spend some time answering the question you have asked. You need to be ready to listen and encourage the parents to keep talking. If possible you need to take notes, or tape record with permission. Are these suggested GRAND TOUR questions **clear? open-ended? neutral? and singular?**

MINI TOUR QUESTIONS

Once the parent has finished telling you about his or her experience, you may now want to ask some **MINI TOUR** questions. These are questions that you want to clarify based on what the parents said as they responded to your **GRAND TOUR** question. Below are several examples:

EXAMPLE #1: "You started to say earlier that your sister had some ideas about Adam. Would you talk about that?"

EXAMPLE #2: "You described a full and exciting typical day with Adam. You also said your mother and father take care of him on Wednesday. Would you tell a little of what they do?"

EXAMPLE #3: "You said you and your husband like to take Adam to the park. What things does he seem to like best there?"

(It is difficult to give examples of **MINI TOUR** questions, because they come from the context of the response given when parents answer the **GRAND TOUR** question.)

Be certain when you ask any question that it is not phrased in such a way that may suggest disapproval. It is also good to concentrate on supporting parents whenever possible during your questioning, such as "You described a 'full and exciting day'..."

EXAMPLE QUESTIONS

Example questions are still more specific and give you a clearer picture of what the parents have in mind during their response. Take some single act or event mentioned by the parent and ask for an example.

EXAMPLE #1: "You said Adam calms down when you sing to him. Would you give me an example of his calming? How would you describe his calming?"

EXAMPLE #2: "Earlier you said you had to teach your mom to hold Adam the right way so that he can get the food down easier. Would you give me an example of what you told her?"

EXAMPLE #3: "You said your father seems to understand Adam's differences in crying. Would you give me an example of what that means?"

EXPERIENCE QUESTIONS

These questions are usually asked after several **GRAND TOUR** and **MINI TOUR** questions. As the name suggests, the point of an **experience** question is to get the parent to elaborate on their experience about some event or activity.

EXAMPLE #1: "You have probably had some scary experiences with Adam's seizures. Would you tell me about some of them?"

EXAMPLE #2: "Describe your last experience with the hospital."

EXAMPLE #3: "When you think back, what were some of the most successful ways you told friends about Adam's diagnosis?"

NATIVE LANGUAGE QUESTIONS

It is natural for most people to try and explain or describe something in the language they think will be best understood (or most accepted) by the interviewer or the listener. Parents talk differently to other parents than to professionals. Professionals talk differently to other professionals than to parents. **NATIVE LANGUAGE** questions simply ask "How would you refer to it?" when a parent uses a particular term.

EXAMPLE #1: "You said Adam seems floppy. What other words would you use to describe his floppiness?"

EXAMPLE #2: "When you were talking about your day with Adam, you said you 'position' him a certain way in the stroller. This sounded like an excellent idea. Tell me about other types of positions you've tried with him."

EXAMPLE #3: "I would like to go back to when you mentioned Adam's 'little' seizures. Would you use any other words to describe that?"

EXAMPLE #4: "I explained the word 'outcome'. Would you tell me the words you would use to mean outcome?"

HYPOTHETICAL QUESTIONS

Hypothetical questions are best explained by the following examples:

EXAMPLE #1: "If you could have two wishes right now for Adam, what would you wish for first?"

EXAMPLE #2: "Imagine a day where you are in complete control of everyone and every event. Describe that day to me."

EXAMPLE #3: "Imagine for one minute that you had all the bills paid and had extra money for something for the boys. What would you get for them?"

EXAMPLE #4: "Let's just say that Adam has a problem and you can't reach your parents or your husband to come for you. What will you do?"

FEELING AND OPINION QUESTIONS

The final type of question asks a parent his/her **opinion** or how s/he **feels** about a certain event, situation, or another person.

EXAMPLE #1: "Tell me how you feel about that doctor now?"

EXAMPLE #2: "In your opinion, what is the best way to dress Adam?"

EXAMPLE #3: "You said you feel the nurse has an evil eye. What do you think is the best thing to do when you have to take the baby into that office?"

EXAMPLE #4: "In your family, what is the best thing to do when a baby has a cold?"

EXAMPLE #5: "When I come to see Vicky, should I speak first to you or to your aunt?"

EXAMPLE #6: "How do you feel about doing these exercises with the baby during her bath?"

As you interview parents, remember to make your questions **clear, open-ended, neutral, and singular.** Be sure to explain several times why you need the information. Listen very carefully to each response and do not interrupt unless your time is so tight that you must get certain questions answered. Take notes, or use a tape recorder if the parents agree. At any time you feel comfortable, say something to the parents that shows you appreciate their competence, cleverness, and love in raising their child. Do this without being patronizing. Do this sincerely.

The above material (with the exception of the **FEELING AND OPINION** questions) is adapted from two books by James Spradley: The Ethnographic Interview and Participant Observation. Remember, the purpose of this type of interviewing is to gain information about a child and how the child's parents prefer others to interact with her. In this way a true collaboration between service providers and families can be attained. This type of interviewing takes practice and time to master. Try it out first with your kids, spouse, mother, and bill collector!!

Before you begin any interview, be very clear to yourself and the parent being interviewed about the purpose of the questions you are going to ask. If you have hidden agendas, or if you ask questions that reflect only your own thinking, values, or philosophy, your questions will end up value-laden and judgmental. If this happens, you will not gain the knowledge you need to work well with the family.

Adapted by PROJECT TA-KÓS (1988), from Westby, C.E., (1988, January), Introduction to ethnographic interviewing as it relates to assessing family functioning and needs. Information presented at "Working with families towards a successful I.F.S.P.'s." Santa Fe, NM. A workshop sponsored by the Early Childhood Training Unit; University of New Mexico School of Medicine; Albuquerque, NM.

QUALITY INTERVIEWING CHECKLIST

USE STICK COUNT EACH TIME YOU HEAR A QUESTION:

GRAND TOUR ____________________

SAMPLES ____________________

____

MINI TOUR ____________________

EXAMPLE ____________________

EXPERIENCE ____________________

NATIVE LANGUAGE ____________________

HYPOTHETICAL ____________________

FEELING ____________________

OPINION ____________________

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GUIDELINES FOR COMMUNICATION

You can become more aware of your attitude(s) toward parents by asking yourself questions such as the following:

- Do I accept the parents where they are, in terms of their needs, and not mine?
- Do I encourage parents to talk with me? Do I ask open-ended questions and avoid yes-no questions and closed questions?
- Do I try to develop trust and show the parents I am interested in them? Am I an active listener? Do I moralize and pass judgments?
- Do I really listen? Do I establish eye contact with the parent and avoid being busy doing other things?
- Do I finish my sentences? Do I allow parents to finish their sentences?
- Do I use the same phrase over and over, for example, "Gee, I understand"?
- Do I involve the parents in decision making and problem solving? Do I make them feel a part of the program?
- Do I accept what the parents say? Do I respect the parents as adults?

The result of regular "checking with yourself" can be a tool for developing sensitivity to a parent's position and viewpoint.

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LIFE WAYS

Family "life ways" come from practices and behaviors passed down through generations. This cultural context influences how mothers and fathers (or other caregivers) interact with each other and how they interact with the children. The following is a condensed version of life ways that are the basis for daily living and can be seen across all cultural groups.

How are the life ways of an individual family seen through:

COMMUNICATION STYLE

Formal/informal; street language; pop culture language; importance placed on non-verbal communication...

COGNITIVE STYLE

Problem solving; decision making; cause and effect orientation; past, present, or future orientation...

HEALTH/HEALING PRACTICES

Use of folk medicine; mystic healing; clear distinction between mental, physical, emotional, and spiritual well-being; disabilities; medically fragile persons; religious distinction between mind and body...

CHILD REARING PRACTICES

Nurturing style and how this changes as child grows older; what is viewed as problematic; advice seeking; goals for children; survival...

ROLES OF FAMILY MEMBERS

Provider; nurturer; guide; model; caretaker; protector; leader; mediator...

RITUALS

Welcoming; awakening, leaving home in the morning or leaving parents home to begin own home life; sharing of meals; holidays; spiritual; death...

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SESSION III:

OVEREMPHASIS

OVERHEADS:

- Objective 11
- Shared Themes In A New Cultural Experience
- Overemphasis Roles
- Frequently Voiced Questions
- Burden of Culture: Outsider's View
- Irony
- Until One Learns
- Burden of Culture: Insider's View
- Objective 12
- The Rapport Continuum
- Building Rapport
- Roadblocks To Rapport
- Helping
- Objective 13
- Good Quality Questions (C.O.N.S.)
- Interviewing
- Grand Tour

OBJECTIVE 11:

TO BECOME AWARE OF OVEREMPHASIS

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SHARED THEMES IN A NEW CULTURAL EXPERIENCE

Anxiety:

- fear of the unknown
- fear of unknown expectations

Acclimation:

- through guided behavior
- through observation

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OVEREMPHASIS ROLES

* Romantic

* Hobbyist

* Expert

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FREQUENTLY VOICED QUESTIONS

"How do I know when I am being intrusive or inappropriate with my families?"

"How can I know all of this unless they tell me?"

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BURDEN OF CULTURE

Outsider's View:

Adult trying to learn own cultural life ways:

- ridicule
- suspicion
- "tests"
- letting go

Adult trying to learn another culture:

- suspicion
- "tests"
- stop or stay and confront

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IRONY:

THIS BEGINNING CONFLICT IS INTEGRAL TO OBTAINING TRUE UNDERSTANDING OF ANOTHER CULTURE

M. Cristina González, Ph.D.

UNTIL ONE LEARNS

TO ENGAGE IN CONFLICT

AND **STAY** -

ONE DOES NOT KNOW

WHAT MEMBERS OF

A CULTURE ARE LIKE

M. Cristina González, Ph.D.

BURDEN OF CULTURE

Insider's View:

- let life ways go forever
- let life ways go for span of time
- maintain some, lose some

Family decides not to practice or carry on those life ways

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OBJECTIVE 12:

TO UNDERSTAND THE ROLE RAPPORT PLAYS IN THE FAMILY - PROFESSIONAL RELATIONSHIP

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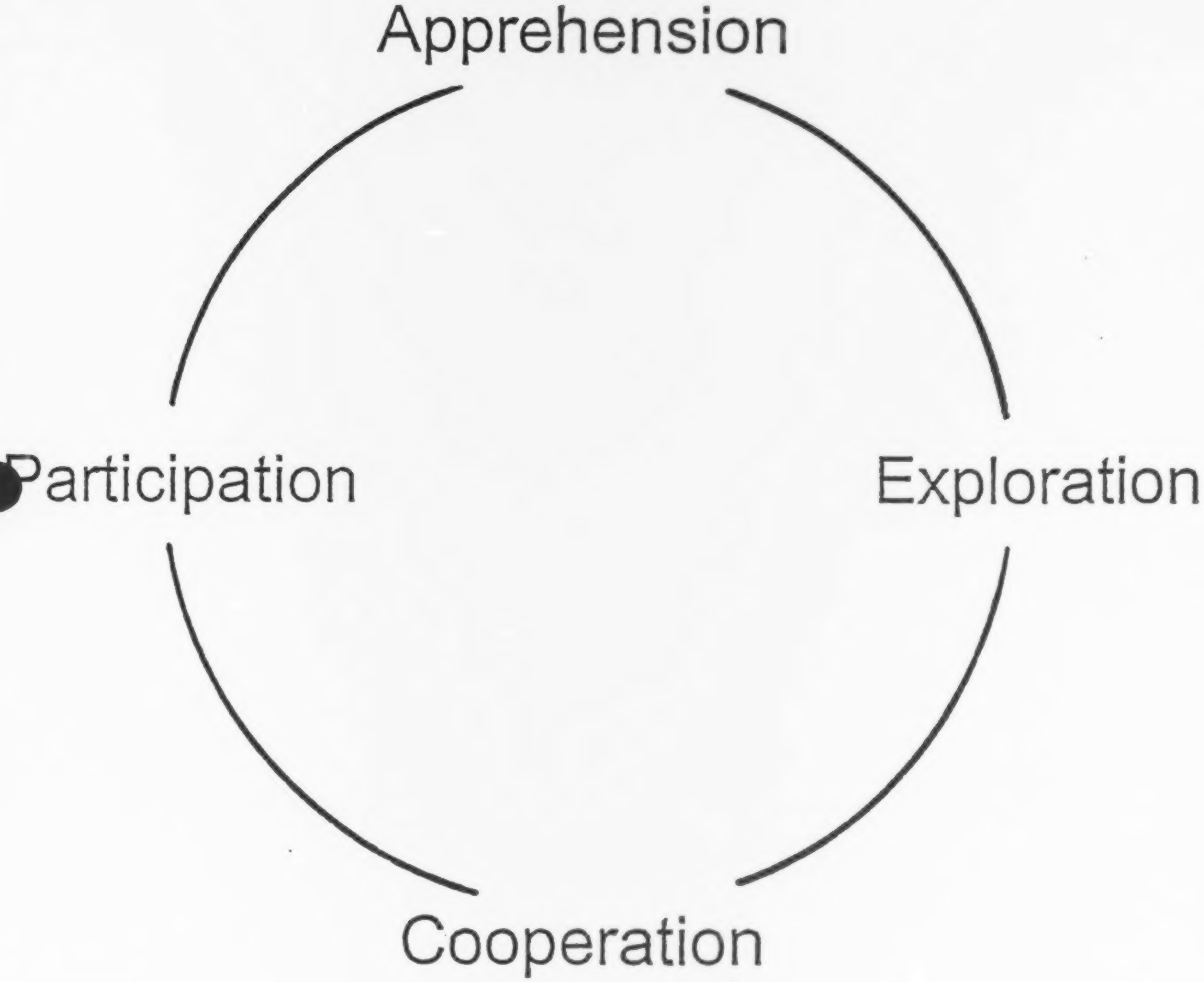
THE RAPPORT CONTINUUM


Apprehension
Participation
Exploration
Cooperation

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BUILDING RAPPORT

- be attentive/demonstrate interest
- be observant
- be aware
- be adaptive
- reflect feelings
- be aware of humor
- question minimally
- be open
- suspend judgment
- assure confidentiality
- demonstrate respect
- be patient

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ROADBLOCKS TO RAPPORT

Ask yourself and others:

- What is going on?
- Are values and beliefs a factor?
- Does the family feel more comfortable with a faster or slower pace?
- Where are the parents in terms of readiness level?
- Where are the parents in terms of the grieving process?

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"**HELPING** may be considered effective only to the extent that help seekers become more capable, competent, and **empowered** as a result of the help giving act."

Dunst & Trivette (1987)

OBJECTIVE 13:

TO LEARN INTERVEIWING TECHNIQUES WHICH ENCOURAGE PARENTS TO DISCUSS THEIR CHILD, FAMILY, AND LIFE WAYS.

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GOOD QUALITY QUESTIONS
(C.O.N.S.)

- * CLEAR
- * OPEN ENDED
- * NEUTRAL
- * SINGULAR

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INTERVIEWING

1. Ask question:

   Grand Tour
   Mini Tour
   Example
   Experience
   Native or Natural
   Language
   Hypothetical
   Feeling or Opinion

2. Listen

3. Give support responses

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GRAND TOUR

MINI TOUR

EXAMPLE

EXPERIENCE

HYPOTHETICAL

FEELING OR OPINION

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SESSION III:

OVEREMPHASIS

SUPPLEMENTAL MATERIALS:

Principles For Positive Donor-Recipient Exchange

Self-Checklist

Background Readings

PRINCIPLES FOR POSITIVE DONOR-RECIPIENT EXCHANGES

1. People respond better to help when donor characteristics are positive and proactive (Fisher, 1983b).

2. Help is more likely to be favorably received if it is offered rather than requested, and the recipient has the choice of whether or not to accept the help (Fisher et al., 1983b).

3. Help is more likely to be beneficial if recipients are personally not held responsible for their needs or problems, but are held responsible for solutions and their own maintenance (Brickman et al., 1983)

4. Helping relationships are more likely to promote positive responses when the donor conveys a sense of cooperation and joint responsibility (partnership) for meeting needs and solving problems (Hobbs et al., 1984).

5. Help is more likely to be beneficial if the donor bolsters the self-esteem of the recipient, and helps the individual experience immediate success in solving a problem or meeting a need (Nadler & Mayseless, 1983).

6. "Effective help leaves the recipient better off after the help than before, and maximally effective help leaves the recipient no longer in need of help" (Brickman et al., 1983, p. 29).

7. Help is more likely to be beneficial if it promotes the acquisition of effective behavior that decreases the need for help and thus makes the person capable and competent (Skinner, 1978).

8. Help is more likely to be favorably received if it can be reciprocated, and the possibility of "repaying" the help-giver is sanctioned and approved but not expected (Fisher et al., 1983b).

9. Help is maximally effective when the aid and assistance is congruent with the help-seeker's appraisal of his or her problem or need (Fisher, 1983).

10. People are more likely to accept aid and assistance when the response costs of seeking and accepting help do not outweigh the benefits (Gross & McMullen, 1983).

Adapted by Project Ta-kós, 1988
from Carl Dunst and Carol Trivette, Helping, Helpless, and Harm (1986)
See Dunst, Trivette & Deal; 1994

SELF CHECKLIST

Using the scale to the right, with 5 being the best rating, rate yourself on the following by asking "To what extent did I . . ."

A. INTERVIEWING SKILLS

1. Demonstrate warmth and caring 1 2 3 4 5
2. Recognize other in family 1 2 3 4 5
3. Demonstrate interest in family's independence; recognize values & beliefs 1 2 3 4 5
4. Demonstrate valuing individual differences 1 2 3 4 5
5. Have a sense of humor when appropriate 1 2 3 4 5
6. Enjoy the family; feel comfortable 1 2 3 4 5
7. Listen carefully to parents 1 2 3 4 5
8. Maintain listening posture 1 2 3 4 5
9. Display interest in parent(s) participation through body language 1 2 3 4 5
10. Use clear, open-ended, neutral, and singular questions 1 2 3 4 5
11. Talk less than 50% of the time 1 2 3 4 5
12. Use a variety of descriptive questions 1 2 3 4 5
13. Present information using terms understood easily by new parents 1 2 3 4 5

B. PROBLEM SOLVING

14. Work with family to look at options to meet needs; accept their options as valid 1 2 3 4 5
15. Help family develop decision making skills when appropriate and according to their values 1 2 3 4 5
16. Help family utilize resources within their own network 1 2 3 4 5

C. SUPPORT AND PARTNERSHIP

17. Help family recognize their strengths 1 2 3 4 5
18. Respond positively to parent comments 1 2 3 4 5
19. Point out ways family is competent and has acted successfully, without being patronizing 1 2 3 4 5
20. Demonstrate a willingness to "be there" for the family when needed 1 2 3 4 5
21. Share part of self when appropriate 1 2 3 4 5
22. Request advice from parents 1 2 3 4 5
23. Share knowledge and expertise 1 2 3 4 5

- Self checklist should be done over time

This information was adapted by Project Ta-kós, 1988 from work by Roger Kroth and from the Family, Infant, and Preschool Project in Morganton, North Carolina.

FACILITATOR'S BACKGROUND READINGS

Dunst, C.J.; and Trivette, C.M. (1988). *Enabling and empowering families: Principles and guidelines for practice.* Cambridge, Mass.; Brookline Books.

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Mallory, B.L.; New R.S. (1994). "Culture, child development, and developmentally appropriate practices, Teachers as collaborative researchers; *Diversity and developmentally appropriate practices: Challenges for early childhood education*; pp 65-83; New York; Teachers College Press.

Slade, J.C. and Conoley, C.W. (Fall 1989). Multicultural experiences for special educators. *Teaching exceptional children.* pp 60-64

Spradley, J.P. (1979). *The Ethnographic interview.* New York; Holt, Rinehart, & Winston.

SESSION IV:

BALANCE & INTEGRATION

SESSION IV - BALANCE AND INTEGRATION

WHAT YOU NEED:

Handouts:

- Enculturation/Acculturation
- Family Visit
- Cultural Identity
- Balance & Integration: Ethnography
- Sensory Awareness During The Family Visit
- A Rose Is Not Always A Rose
- Rituals
- Honoring The Cultural Diversity Of Families When Gathering Data

Supplemental Materials:

- Cultural Family Visit Checklist For Facilitator
- Flip Chart Page with Objective 14
- Flip chart page with "Infusion" Quote
- Masking Tape

BALANCE AND INTEGRATION

OBJECTIVE 14

To begin to understand the concept of Cultural Relativity, the belief that there are many cultural life ways that are correct, each in its own context.

RATIONALE: The goal of the cultural continuum is to reach Balance and Integration. When studying and learning a culture we can become consumed in the process of discovering the explicit and the implicit aspects of the culture. When studying yet another culture, the seduction is to apply the rules of the first or second culture. The goal of Integration and Balance, another concept for cultural relativity, is to encourage participants to begin again the discovery process each time a new culture is encountered. In Balance and Integration participants attend to how each family defines and practices its own life ways.

FACILITATOR NOTE: The last session gives participants the opportunity to use all the skills they have learned, by participating in a cultural family experience. The culture should be one that is new for everyone. The family should be contacted one month prior to the lunch/dinner experience. The sponsoring agency may need to have the family sign a consultant agreement in order to pay the family a consultant fee. Families appreciate completing the transaction when they are discreetly given the fee at the lunch/dinner.

PREPARATION: Facilitator you will need to make many preparations prior to holding the last session. You may use the **"CULTURAL FAMILY VISIT CHECKLIST"** found in the Training Materials section of this workshop to help you organize and prepare the final session.

Arrange with the family to meet at their home one hour prior to the meal being served in order to make introductions and to give participants the opportunity to relax and soak up the atmosphere. You need to meet with the participants before and after the visit for lecture and discussion. If it is not possible to actually hold the lecture portion of the workshop in the home, you will have to arrange a meeting room prior to the family visit and after the family visit. This is the least desirable since you and the participants will have to travel to and from both locations, jeopardizing the natural rhythm of the training. Help the participants focus on the purpose of the visit by reviewing their **"Take-Home Experience"** and by giving the Balance and Integration mini-lecture.

This might also relieve the anxiety a family might have about the meal being ready right on time. You will also need approximately two hours after the meal to help the participants process their experience. Members of your host family will probably want to clean up after the meal or they might elect to join your discussion. If they elect to join your discussion for at least a little while, take advantage of their generosity and ask them to verify or clarify participant perceptions.

Most every community has cultural groups with a high visibility profile. They may have a day in which their heritage becomes a community celebration with parades, dances, street fairs, dinners, etc.

Examples: St. Patrick's Day, Cinco de Mayo, Juneteenth, Bastille Day, Tulip Festival, St. Basil's Day, Girls' Doll Festival (Hina Matsuri), Boys' Festival (Tango-No-Sekku, also known as the Kite Festival), Têt Trung-Thu, Leaf Ericson Day, etc.

If you do not know someone of the culture you would like to approach, to act as a host family, contact the organizers of these community functions to help you identify a family that will help you create the cultural experience.

Explain to the family the following goals as the purpose for conducting this experience:

1. To experience a new culture through the use of cultural guide(s), the family members:
2. To use all acquired skills; to move through the stages of the cultural continuum during the experience;
3. To offer an experience that is family focused, rather than cultural group focused;

4. To develop an understanding that each time we interact with children and their families (regardless of the culture) we must not make assumptions about their life ways but rather strive to learn those life ways.

5. To give professionals who deal with diverse families the opportunity to practice building rapport with a family who's life ways they do not know.

This is the message that you must communicate. The purpose of the experience is to help professionals understand the meaning behind the cultural life ways of a family. This is where professionals get to build an essay about the family, not form a list about cultural group characteristics. The experience will help professionals, through the essay building, look at how intervention can have a 'goodness-of-fit' by honoring and respecting that family's life ways. Professionals must be given the opportunity to experience practicing these skills in a "safe" setting. Everyone will understand the expectations. Participants are to know that, if they make an error in judgement, the family will not be offended.

Instead a family member can explain why the assumption or behavior was inappropriate and will share a more appropriate response. If the family member is not comfortable with this role they can inform you, the facilitator, of the faux pas and tell you of a better approach to share with your participants after the experience.

This session will take some delicate maneuvering. You will pay the family a consultant fee. You will have to pay for the food preparation and meal service. Your agency may pay for both or you may have to charge each participant for the meal.

Whatever your agency decides it can pay, you must have the consultant fee and meal expenses agreed upon in advance. It would be best to take the check for the agreed upon fees to the family when you go for the cultural family visit and discreetly give it to the host prior to beginning the training session.

Ideally, if the cultural experience takes place in a specific part of the community, it would be best to remain in that community for the workshop section of the experience.

The experience with the family will be 1 1/2 - 2 hours. The entire workshop is from 5 to 6 hours. Perhaps the family can help you find a meeting room close to their home.

BALANCE AND INTEGRATION INTRODUCTORY MINI-LECTURE:

In our workshop sessions we have experienced many new concepts. We have explored our own cultures of origin and many of you have continued to explore the new blended culture of your current family throughout our discussions. We have explored the positive and negative aspects of ethnocentrism. We have explored our values and beliefs, how deeply we have bought into those values and beliefs, and how they can effect our interactions with others. We have tested our powers of observation and learned some new techniques for making ethnographic observations. We have further tested ourselves by learning and using ethnographic interviewing skills.

Before we enjoy the hospitality of our gracious family, let us see how your **"Take-Home Experiences"** turned out. Let us discuss your interviews.

DISCUSSION: Go through **"LIFE WAYS" handout, page 237**, by asking participants to give their examples.

HANDOUT: page: 280 Distribute "**ENCULTURATION/ACCULTURATION" handout**.

ENCULTURATION/ACCULTURATION

Enculturation: The natural process in which human beings internalize the knowledge needed to function in a societal group in a native context, a process of indoctrination.

Enculturation builds:

- Sense of cultural identity
- Sense of social identity
- Network of values and beliefs
- Patterned ways of living
- Belief in power and correctness of native ways

Acculturation: The process in which human beings internalize the knowledge needed to function in a societal group in a secondary context. The term refers to an individual's adjustment to the new and the strange.

One's cultural identity is based on a perceived correctness of one's values, beliefs, and life ways. When one engages in the process of acculturation, one's cultural identity becomes vulnerable. Suddenly one's values, beliefs, and life ways are challenged by alternative values, beliefs, and life ways. If one is truly bi-cultural, then one must alter one's cultural personality and identity.

Acculturation involves:

- Process of pulling out the world view of the first culture
- Learning new ways to meet old problems
- Shedding ethnocentric evaluations
- Dealing with new ways
- Dealing with new systems of beliefs
- Dealing with patterns of unfamiliar cultural group

ACTIVITY: **ENCULTURATION/ACCULTURATION**

Review handout by telling participants that Enculturation is the process they have used all of their lives to learn and practice their culture. Acculturation is the process they will use to internalize the information about the culture of their host family. If they pursue learning about cultural diversity, they will encounter these terms frequently.

HANDOUT: Distribute "**FAMILY VISIT**" **handout**. Go over the goals, allow for discussion.
page: 281

FAMILY VISIT

GOALS:

1. To experience a new culture through the use of cultural guide(s), the family members
2. To use all acquired skills to move through the stages of cultural sensitivity during the experience
3. To offer an experience that is family focused, rather than cultural group focused
4. To recognize that each time we interact with children and their families (regardless of cultural affiliations) we need to continually strive to learn that particular family's life ways and constantly do self checks to assure we are not making assumptions about that family
5. To celebrate with a family their culture life ways, through language, traditions, practices, and foods as an appropriate ending to the group's work together
6. To celebrate the beginning, of each individual's separate self-work, that is the journey towards cultural relativity

ACTIVITY: **A CULTURAL FAMILY VISIT**

Allow the family to establish the rules. The family should decide how, where, when, and who will share the meal with the participants. The family may have a tendency to defer to your judgment. Tell the family that you are in their home and that you would like for them to treat you as they would treat friends they had invited to share a meal. **The most critical point is that family members, especially children participate.** Still, house rules prevail.

As the facilitator, you may model for participants a relaxed, yet active inquiry regarding whatever draws your attention. The workshop section should focus on sharing participants' experiences with the family. Encourage participants to label their experiences by referring to the stages of the cultural continuum.

ACTIVITY EXAMPLE: A visit with a Pueblo Indian family in which participants are invited into a home to share a traditional pueblo feast meal. Participants learn feast day etiquette without feeling like "the tourists". Participants are given the opportunity to view, examine, and converse with family members who make pottery, drums, shields, or buckskin goods. They are given the opportunity to examine the ceremonial dress used for a particular dance; and perhaps even given the opportunity to see family members drum, sing, and dance. All of these activities take place on the pueblo, in the family's home, creating an intimate experience for the participants.

This is a very different experience than putting the participants on a bus and taking them to a pueblo having a feast day and telling them to observe the feast and to meet back at the bus in two hours.

In this example, the participants have the opportunity to use their ethnographic observation, rapport building, and ethnographic interviewing skills to learn about the family culture and move beyond stereotypical expectations of being on a reservation with the Indians. Participants have the opportunity to gain an intimate view of the family's life ways.

EXAMPLE:

If a participant says:

"I had problems appreciating their life ways in the beginning because they were so different from mine."

Say:

"You were experiencing the negative side of ethnocentrism in the beginning".

If a participant says:

"I love the traditions they shared with me! I wish I had them too! They make our family traditions seem so Mickey Mouse."

Respond:

"You are experiencing the falling-in-love stage of overemphasis."

In this manner you can help participants process their experience.

MINI-LECTURE: Most of what we have been discussing are the explicit aspects of the culture; the aspects of a culture that are out in the open for everyone to see. They are fairly easy to understand. The task becomes more difficult when we begin to look at the implicit aspects of a culture. Let us see what implicit aspects of this family's culture we can figure out. Let us go back to the "**LIFE WAYS**". What aspect of family life ways did you identify?

HANDOUT:
page: 282

Distribute "**CULTURAL IDENTITY**" handout.

CULTURAL IDENTITY

"Identity cannot be found by drawing apart from society. Identity is a social process in which one balances what s/he thinks oneself to be and what others believe one to be . . ." Lum, 1982

Cultural behavior is ordered. It is affected by the presence of customary patterns. These patterns represent the expected behavior.

From your new cultural experience, can you name a cultural pattern you observed today?

"Cultural themes are elements in the cognitive maps which make up a culture. . . They consist of a number of symbols linked to meaningful relationships." Spradley, 1979

From your experience today, can you name a cultural theme?

DISCUSSION:

Review handout by asking participants to respond to the questions listed on the handout.

HANDOUT:
page: 283

Distribute "**BALANCE AND INTEGRATION: ETHNOGRAPHY SENSORY AWARENESS DURING THE FAMILY VISIT**". Review by breaking up into groups of four and each group responding to one question. Small group response is then shared with large group.

BALANCE & INTEGRATION: ETHNOGRAPHY SENSORY AWARENESS DURING THE FAMILY VISIT

1. What smells were you aware of as you entered the home?
2. What sounds were you aware of as you entered the home?
3. What environmental factors struck you as you looked around?
4. What tastes and textures did you experience for the first time during the meal?
5. What body movements or positioning that were different than your own did you notice?

MINI-LECTURE: The typical response is to immediately attend to the differences we have just discussed but not to be able to recall or be able to describe these differences to others. Usually the reason is because it is so different from our day-to-day experience that we unconsciously ignore it. In the Balance and Integration stage you are aware of these differences and accept them as part of the cultural life way. You are able to describe these factors to others in a non-judgmental manner.

HANDOUT:
page: 284 Distribute **"A ROSE IS NOT ALWAYS A ROSE"** handout.

A ROSE IS NOT ALWAYS A ROSE

When you speak one language and the family you are working with speaks another language, difficulties in communication may occur due to :

- Phonology
- Semantics
- Idioms
- Syntactical patterns
- Experiential equivalencies
- Conceptual equivalencies

ACTIVITY: Review handout by soliciting participant examples of each item on the handout.

Phonology example: Rest your hand with your fingers along the side of your nose and say "m-m-m-m-m-m-", now say "n-n-n-n-n-n-n", now say "ng-ng-ng-ng-ng-ng". What happened? These are nasal sounds. The French language uses nasal sounds frequently.

POINT: The English language has sounds not found in many other languages. Some languages have sounds not found in English.

Semantics example: The British say "lift" when we say "elevator." In referring to a car, which they call "auto", we say "trunk", and the British say "boot".

POINT: Even the same language can have words that mean different things according to dialectical differences.

Idioms example: "My nose is running." is an English language idiomatic expression, because the nose is stationary on the face. Another idiomatic expression: "It's raining cats and dogs."

POINT: Every language has idiomatic expressions that can not be translated literally.

Syntactical patterns example: English uses this pattern: adjective-noun; verb-adverb. Some languages use: noun-adjective; adverb-verb. Other languages have the verb in the first part of the sentence and the adverbs in the last part of the sentence.

Syntactical example: Hot chocolate in Spanish is "chocolate caliente". The word order is reversed - noun comes before the adjective.

POINT: Every language has its own unique grammatical rules.

Experiential equivalencies example: Have the participants try to describe the taste of an avocado. It is an almost impossible task because it has no equivalent taste.

POINT: Professionals should never assume that everyone has the same experiential equivalence.

Conceptual equivalencies: Rural dwellers in relatively crime-free areas have a very different concept of "locking-up" the home than do urban dwellers in high crime rate areas.

Conceptual equivalencies example: the Navajo language has over 20 words for the color blue: The blue of the sky on a clear day, the blue of the sky during a thunder storm, the blue of the water in a pond, etc.

POINT: Professionals can not assume to know a family's experiences. Professionals who use a family-centered approach invest time using all their skills to find out what the family's experience is before making recommendations.

SUMMARY: Remind participants that, while many of the examples they gave refer to the explicit aspects of culture, they also explored some of the implicit aspects of culture. One of the implicit aspects of culture is language. Language shapes how we view the world and how we relate with the world. When a language other than English is use by the family, misunderstandings based only on language nuances can occur.

HANDOUT:
page: 285

Distribute **"RITUALS" handout** and have participants volunteer to read aloud.

RITUALS

By: Mary Leasure, R.N.

When a child is diagnosed as having cancer, everything changes. Almost nothing in the life of that child and the family stays the same. Everyone's life is transformed.

The child and the family develop ways of coping with all of these changes: calendars for organization, babysitters for siblings, friendships for support. One part of the family's life that could be used for strength is often forgotten - family rituals. A ritual can be thought of as a ceremony acknowledging any event important to a person or group of persons. Rituals are a means of paying attention to something significant. The events are personally significant. Only that person or family can say what is significant to them.

MINI-LECTURE: Although this article is loaded with emotional processes that are not the focus of this training, the concepts do apply to us. We have learned so much from and about each other that it is difficult to bring closure to this training.

What we need to do is think of a ritual we could, as a group, perform. Let me give you some examples. As a child, how did you say goodnight?

DISCUSSION: Allow participants to share whether they just went to bed or if a parent read a story or if a parent did a goodnight ritual with them. Next, ask participants how they perform their nightly rituals with their children and for themselves.

MINI-LECTURE: Rituals can be a part of every day. How most of us say goodnight is a childhood pattern. How we finish the day, with a smile and a prayer or mediation, or a frown and discontent or anxiety, usually effects how we greet the next day. Many cultures believe that the day should be greeted with a song, a chant, a prayer, or a dance in thanksgiving for being alive to greet the day. Now, what can we do to hold on to and continue our commitment to being in Balance and Integration?

FACILITATOR NOTE: Allow participants the opportunity to discuss possibilities. Some groups have written songs and poems. Some groups have telephone trees while still other groups who were not from just one community have a correspondence network.

If they can not come up with a ritual, suggest that they continue to meet informally to share their stories about their new cultural experiences.

They could meet at someone's home for an informal breakfast or for refreshments after work. Meeting at a restaurant or lounge would not be conducive to maintaining the group's focus.

If the group would like to make a more formal commitment to continuing their exploration of their cultural growth, the focus should be on the cultures of the local community. Resource persons could be contacted to act as consultants or the participants themselves could volunteer to bring their stories about their experiences with families.

If participants choose to continue by pursuing the last choice, remind them that the focus is on discovery not on ethnic stereotypical characteristics.

MINI-LECTURE:

Culture has been described as human kind's adaptive mechanism. Through out human kind's existence, culture has provided various paths to assure human survival. Cultural diversity has been a strong factor in human survival over the millennia. An example can be illustrated by the urbanite who experiences wilderness living for the first time or by the person who grew up on the farm in a rural community and who travels to a metropolitan area for the first time.

Both are assaulted by environmental differences. Both find the environmental differences strange and have difficulty adjusting. Their culture has prepared each for survival in their own environments. How quickly each adapts to the different environment is dependent upon how much he wants to be a part of the environment.

HANDOUT:
page: 286

Distribute **"HONORING THE CULTURAL DIVERSITY OF FAMILIES WHEN GATHERING DATA"** handout.

HONORING THE CULTURAL DIVERSITY OF FAMILIES WHEN GATHERING DATA

Marie J. Hanson and Eleanor W. Lynch

The cultural histories, values, and beliefs of families who are among the growing and diverse, non-white, non-Anglo population must be recognized and valued by early intervention specialists who provide family services. This article describes these concerns and suggests strategies for gathering information from these families.

MINI-LECTURE: It is very difficult to find articles that fit the Project Ta-kós philosophy of diversity. Most make blanket statements about a culture or an ethnic group. **"Honoring the Cultural Diversity of Families When Gathering Data"** contains a few of those sweeping statements. Overall, it gives a good overview of cultural histories, values, and beliefs of culturally diverse families.

Read it with the intent of verifying the information contained in the article about your culture or the culture of the families with whom you work. Use it as a starting point.

SUMMARY: **Cultural Relativity** is the skill used to view all people as cultural beings who are involved in a dynamic, continuous developmental change process affecting the manner in which they live their lives. **Cultural Relativity** also expresses the belief that there are many cultural ways that are correct, each in it's own location and context.

A person in the Balance and Integration stage of the cultural continuum, consciously views each being as a cultural being but does not presume to "know" a person's culture because of an already gained familiarity with the person's culture of origin.

A person in the Balance and Integration stage will not take previously learned information for granted. Instead he will explore that person's values and belief system to establish what is meaningful and appropriate to that particular person and family.

POINT: THE FAMILY DEFINES IT'S OWN CULTURE TO THE PROFESSIONAL WHO INSPIRES CONFIDENCE AND TRUST.

FACILITATOR NOTE: On a flip chart page have written the following quote. Post quote and read. Ask participants how they plan their "Infusion".

> **INFUSION**
>
> The human instrument must be steeped in the culture, allowing the self-transformation to understand culture implicitly.
>
> M. Cristina González, 1993

To close the workshop series, give examples of how you saw each individual's growth during your time together. End by stating how you have grown as a result of facilitating "Understanding Family Uniqueness Through Cultural Diversity". Thank them for trusting you and the process.

SESSION IV - BALANCE AND INTEGRATION
TRAINING MATERIALS

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SESSION IV:

BALANCE & INTEGRATION

HANDOUTS:

Enculturation/Acculturation

Family Visit

Cultural Identity

Balance & Integration: Ethnography
Sensory Awareness During The Family Visit

A Rose Is Not Always A Rose

Rituals

Honoring The Cultural Diversity Of Families When Gathering Data

ENCULTURATION - ACCULTURATION

Enculturation: The natural process in which human beings internalize the knowledge needed to function in a societal group in a native context, a process of indoctrination.

Enculturation builds:

- Sense of cultural identity
- Sense of social identity
- Network of values and beliefs
- Patterned ways of living
- Belief in power and correctness of native ways

Acculturation: The process in which human beings internalize the knowledge needed to function in a societal group in a secondary context. The term refers to an individual's adjustment to the new and the strange.

One's cultural identity is based on a perceived correctness of one's values, beliefs, and life ways. When one engages in the process of acculturation, one's cultural identity becomes vulnerable. Suddenly one's values, beliefs, and life ways are challenged by alternative values, beliefs, and life ways. If one is truly bi-cultural, then one must alter one's cultural personality and identity.

Acculturation involves:

- Process of pulling out the world view of the first culture
- Learning new ways to meet old problems
- Shedding ethnocentric evaluations
- Dealing with new ways
- Dealing with new systems of beliefs
- Dealing with patterns of unfamiliar cultural group

Culture Learning: The Fifth Dimension in the Language Classroom by Louise Damen

FAMILY VISIT

GOALS:

1. To experience a new culture through the use of cultural guide(s), the family members
2. To use all acquired skills to move through the stages of cultural sensitivity during the experience
3. To offer an experience that is family focused, rather than cultural group focused
4. To recognize that each time we interact with children and their families (regardless of cultural affiliations) we need to continually strive to learn that particular family's life ways and constantly do self checks to assure we are not making assumptions about that family
5. To celebrate with a family their culture life ways, through language, traditions, practices, and foods as an appropriate ending to the group's work together
6. To celebrate the beginning, of each individual's separate self-work, that is the journey towards cultural relativity

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CULTURAL IDENTITY

"Identity cannot be found by drawing apart from society. Identity is a social process in which one balances what s/he thinks oneself to be and what others believe one to be . . ."
Lum, 1982

Cultural behavior is ordered. It is affected by the presence of customary patterns. These patterns represent the expected behavior.

From your new cultural experience, can you name a cultural pattern you observed today?

"Cultural themes are elements in the cognitive maps which make up a culture... They consist of a number of symbols linked to meaningful relationships."
Spradley, 1979

From your experience today, can you name a cultural theme?

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BALANCE & INTEGRATION: ETHNOGRAPHY
SENSORY AWARENESS DURING THE FAMILY VISIT

1. What smells were you aware of as you entered the home?

2. What sounds were you aware of as you entered the home?

3. What environmental factors struck you as you looked around?

4. What tastes and textures did you experience for the first time during the meal?

5. What body movements or positioning did you notice that were different than your own?

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A ROSE IS NOT ALWAYS A ROSE

When you speak one language and the family you are working with speaks another language, difficulties in communication may occur due to :

- **Phonology** - (A language may have sounds not found in English. English speakers may have to learn to distinguish sounds in the new language that are NOT distinct or meaningful in English.)

  Can you hear the difference between, "pero" the Spanish word for, "however" and "perro" the Spanish word for "dog"?

- **Semantics** - (Even the same language can have words that vary meaning according to geographic and dialectical differences.)

  What do the words, "lift" and "boot" mean to you?

- **Idioms** - (Every language has idiomatic expressions that cannot be translated literally.)

  What English idiomatic expression do you use?

- **Syntactical patterns** - (Every language has its own unique structural rules for possessives, prepositions, plurals, verb tenses, verb number and agreement, pronoun cases, gender, etc.)

  What is the rule for constructing a simple statement in English?

- **Experiential equivalencies** - (Experiential equivalencies are problematic because the depth and scope of experience can vary greatly for each individual.)

  Describe what you mean by locking up your house at night and have you always locked up in this way?

- **Conceptual equivalencies** - (Some languages or dialects have built-in systems for indicating love or affection, distaste or displeasure, or whether a human or animal body part is being discussed.)

  How do you say any of the above without using those words or substituting like words?

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RITUALS

By: Mary Leasure, R.N.

When a child is diagnosed as having cancer, everything changes. Almost nothing in the life of that child and the family stays the same. Everyone's life is transformed.

The child and the family develop ways of coping with all of these changes: calendars for organization, babysitters for siblings, friendships for support. One part of the family's life that could be used for strength is often forgotten - family rituals. A ritual can be thought of as a ceremony acknowledging any event important to a person or group of persons. Rituals are a means of paying attention to something significant. The events are personally significant. Only that person or family can say what is significant to them.

Rituals can make potentially disruptive changes more manageable and less threatening and help strengthen a family's sense of stability. They allow safe expression of intense emotion and serve to help connect family members. Rituals foster a positive vision of the future. They can be used to heal emotional pain.

Perhaps there is a ritual in your family, or one personal to your child that has been forgotten. Could you renew it?

Perhaps your child or the family needs to create a new ritual to help with relating to others or handling a situation. Do the siblings of a child with cancer need attention? Often a ritual can be used to bond family members. The stress of cancer can often split family relationships. Sometimes a ritual can be used to heal emotional wounds.

Belief and movement toward a positive future are strengthened through rituals. Rituals often mark profound losses, help the expression of grief and the re-establishment of life after loss. These rituals help healing occur, not only after loss of a family member, but also for losses such as breaks in relationships, loss of bodily parts or functions, loss of roles, life expectations and dreams.

There are no rules for rituals. Whatever is personally significant to the person or group members is what is important. Each person's definition of "important" is respected in a ritual. Music, objects, actions, drawings, colors, smells, touch, etc. can all be used in a ritual. A child can create his own ritual for a particular circumstance or a family can do so together.

Think through your situation right now and see if a ritual might help in some way.

With acknowledgement to Mary Leasure, Pediatric Oncology Nurse Specialist, UNM

Honoring the Cultural Diversity of Families When Gathering Data

Marci J. Hanson, *San Francisco State University*, Eleanor W. Lynch, *San Diego State University*, and Karen I. Wayman, *San Francisco State University*

The cultural histories, values, and beliefs of families who are among the growing and diverse, non-white, non-Anglo population must be recognized and valued by early intervention specialists who provide family services. This article describes these concerns and suggests strategies for gathering information from these families.

"The early bird gets the worm." "He who hesitates is lost." "God helps those who help themselves." "The squeaky wheel gets the grease." "Tell it like it is." These American axioms often stand in sharp contrast to expressions used in other cultures, such as "What God wills," "It can't be helped," "Keeping to the middle way," "The nail that stands up gets pounded down." As the American expressions so vividly suggest, the Anglo-American culture is characterized by independence, a belief in one's own control of the environment, self-help, a change or action orientation, and a direct approach to people and issues.

These American cultural values are often reflected in educational and therapeutic practices in early intervention in the United States. For instance, the focus in early intervention has long been on planned and active interventions for children and on family involvement (Lynch, 1987). Children are assisted to develop more fully through specific educational and therapeutic regimens. These activities are often aimed at helping children to function more independently and thus focus on goals such as walking, self-feeding, or playing with toys. Active parental participation in goal setting and implementation of the children's programs is highly valued. Parents are encouraged to speak out and become advocates for their children. Further, parents are seen as a primary source of information on their children's development and are interviewed and encouraged to participate in assessment and educational activities. This perspective is not shared by all cultures and some aspects may produce "cultural clashes" in service delivery.

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Many professionals have experienced frustration or discomfort when traveling to places where the language, customs, signs, and values were different than their own. Some experiences have been met with a sense of humor, others with anger or extreme embarrassment. Many families living in the United States have these experiences on a daily basis as they strive to negotiate at least two cultures. Interactions with professionals may produce unease. These interactions are further complicated by the nature of the contact. Families are involved with early intervention services because their child is disabled or at risk for developmental delay. Cultural groups may differ radically in their views of medicine and health care, in the meaning of a disability, and in childrearing practices.

These differences become particularly salient as early interventionists begin to respond to the family focus of Public Law 99-457 (Education of the Handicapped Act Amendments of 1986). Professionals' traditional roles may change as they enter into partnerships with families in the planning and implementation of intervention activities. Central to this partnership is the Individualized Family Service Plan (IFSP) process. Unlike the Individualized Education Program (IEP), the IFSP addresses family strengths and needs, as well as goals for the children. Sensitivity to and respect for the cultural values and customs of families, as well as actions that demonstrate that respect, are crucial to the success of this process. Culture is a potent aspect of our identity, our beliefs, and our values. Some individuals and families experience a very strong cultural identification; others do not. Regardless of how strong or weak the identification appears to be, these values affect families' participation, beginning with their willingness to seek help, their communication styles, the amount and type of participation that they choose, goals they may select, and the family members who may be involved in intervention efforts. The same is true for early interventionists. The interventionists' own cultural identities, beliefs, and values will affect the way they think about intervention, present themselves to families, and formulate and prioritize goals.

The purposes of this article are (1) to demonstrate how different cultural histories, values, and beliefs may influence family members' perceptions of and participation in the assessment process, and (2)

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to suggest strategies for gathering information from families from different cultural and language groups. First, demographic information on the composition of American society is presented. This is followed by a discussion of cultural perspectives and differences in topical areas of particular relevance to early intervention, including views of the children and childrearing, views of disability and its causation, views of change and intervention, views of medicine and healing, views of the family and family roles, and language and communication styles. Finally, guidelines are outlined to assist professionals in becoming culturally sensitive and ensuring that families' cultural practices are respected.

The Diverse American Culture

The need for early interventionists to consider the impact of culture and language is underscored by the changing demographics of the United States. In 1987, the population of the United States had reached 243,381,000 (The World Bank, 1988); and over 17% of the population represented individuals of non-European ancestry (Research and Policy Committee of the Committee for Economic Development, 1987). Thirty-six percent of the infants born in the United States in 1984 were born to ethnolinguistically diverse families, and it is estimated that by the year 2000, 38% of the children under 18 will be members of non-white, non-Anglo groups (Research and Policy Committee of the Committee for Economic Development, 1987). This trend toward a growing non-white, non-Anglo population is predicted to continue because of the patterns of earlier childbearing, higher fertility rates, and the larger numbers of women in their childbearing years among these population groups (Lynch, 1987). In many areas of the country, the term *minority* no longer applies—not only because of its pejorative connotations but also because it is inaccurate. In both urban and rural areas, particularly in the Southwest, Southeast, and some regions of the Northeast and Midwest, over 50% of the population is composed of individuals from language, cultural, and ethnic groups that were, in the past, minorities.

The growth of ethnolinguistically diverse groups and the interaction of that growth with the numbers of children who are disabled or at risk for disabilities are most apparent when one examines the population statistics for children. Nearly 64 million children live in the United States, and, as of July 1988, 18.5 million of those children were under the age of 5 (Counting the children, 1989). Using a ver
conservative figure of 3%, at least .55 million of those infants, toddler
and preschoolers would be disabled, and a much larger group woul
be at risk for disabilities. Although the overall percentage of childre
in the United States is decreasing (Counting the children, 1989), th
proportion of children from culturally and linguistically diverse grou
is increasing. Compared to 1985, in the year 2000 there will be "2
million more Hispanic children; 1.7 million more African-Americ
children; 483,000 more children of other races; and 66,000 m
white, non-Hispanic children" (Children's Defense Fund, 1989, p. 11
Thus, the total number of ethnolinguistically diverse children will h
grown by one fourth, and the proportion of children from these gro
will have increased from just over one fourth to nearly one third
all children.

By the year 2030, the figures will be even more dramatic. Co
pared to 1985, "there will be 5.5 million more Hispanic children; 2
million more African-American children; 1.5 million more childr
of other races; and 6.2 million fewer white, non-Hispanic childre
(Children's Defense Fund, 1989, p. 116). In the years between 19
and 2030, the total number of ethnolinguistically diverse children wi
have increased by 53%, and the proportion of children in those group
compared to all children will have risen from 28% to 41%.

The increases can be accounted for by the higher birth rate amon
non-white, non-Anglo women and the increased immigration of non
Europeans. Fertility, or the average number of births per woman, provides information that can be used to forecast future trends. Replacement fertility, or the number of births per woman required to replace herself and her partner, is typically calculated at 2.1 with the .1 being the adjustment for the number of female deaths before childbearing age (Population Research Unit, 1988a). As an example, in the State of California, between 1980 and 1985, population began to climb, with Hispanics having the highest fertility rate at 3.1, Asians next at 2.4, followed by African-Americans at 2.2 and whites at 1.7 (Population Research Unit, 1988a). These figures support the trend toward an increase in the numbers of children from diverse cultural, linguistic, and ethnic groups.

The influx of documented and undocumented foreign immigrants is a less stable but critical element in determining the ethnolinguistic makeup of the nation. Immigration can be predicted, to some extent, by the conditions of other countries, particularly in relation to war and civil unrest. Using California as an example, early in the decade,

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the largest number of documented immigrants were from Southeast Asia. However, more recently, the number of immigrants from Eastern Europe, the Soviet Union, Africa, Afghanistan, and Iran has been increasing (Population Research Unit, 1988b). Of the estimated 200,000 undocumented immigrants who enter the United States annually, the vast majority are Hispanic (Population Research Unit, 1988a).

In summary, the cultural, linguistic, and ethnic makeup of the population of the United States is changing. In the coming years, nearly 50% of all young children in many areas of the country will be from cultural and language groups that are different from those of most early intervention professionals. It is reasonable to assume that a greater proportion of young children from these groups will need early intervention programs and services, because of economic and cultural barriers to prenatal care and because of limited English proficiency that may result in fewer opportunities for both the child and family. As early interventionists move to a more family-focused approach, they will meet families whose values and practices may be different than their own, and families who are less familiar with the service systems.

The Interaction of Cultural Values and Early Intervention

Perhaps no set of programs or services interacts with cultural views and values more than early intervention because of the focus on the very young child with a disability and the family. Most early intervention programs are, at least in part, home-based, exposing both families and interventionists to close-up views of differences in many behavior patterns that typically are private. What and how families eat, the kind of furniture they own and its arrangement, rituals of religious significance, the ways children and other family members are treated and cared for, and the interactional patterns that comprise the family's communication system become apparent as the interventionist spends time in the home. For instance, early intervention professionals are often able to discuss issues and practices related to health care and medical treatment. These conversations may raise a number of differences in the ways that various cultures view health, prevention of illness or disability, and the causation and treatment of disability. Because one's cultural values are often unrecognized until they are challenged by exposure to different values, early interventionists and families alike may expect reactions that range from suspicion to surprise, from disbelief to delight, and from acceptance to appreciation. The roles of early interventionists include acknowledging different cultural perspectives and learning how to work effectively within the boundaries that are comfortable for the family, while sharing the views of the larger culture to increase the family's understanding and improve their ability to negotiate the new culture. Some of the topics pertinent to early intervention, in terms of differing cultural perspectives, are examined in the following section. Examples of possible cultural differences are provided for illustration. In no way does the discussion capture the diversity within any group of people nor does it account for the degree to which members of particular groups may identify with or practice the beliefs depicted. It does, however, point out the tremendous range of views that exist surrounding issues such as childrearing and views of disability.

Views of Children and Childrearing

The American view of the roles of children in society has changed in the last 50 years from the view that "children should be seen and not heard" to a situation in which the voices of children influence a major segment of the marketplace. However, in most other cultures, children's voices are heard more clearly by their parents and families than by the magnates of business and industry. Asian groups typically view children as gifts to be treasured, and the child's dependency needs are immediately met by adults in the infant/toddler years. This period is characterized by close physical contact between the mother and child, with touch rather than vocal stimulation as the primary vehicle for mother-infant interaction (Chan, 1986). As children enter preschool, they may be expected to assume greater responsibility and to behave in more conforming and adult ways (Kitano & Chinn, 1986). Family roles are well-defined and expectations clear once the child has reached school age. After the first few years of child-centered interactions, Asian parents have been described as "being significantly more controlling, restrictive, and protective of their children than are Anglo parents" (Chan, 1986, p. 42).

Early indulgence and gratification are also typical among African-American families, but childrearing practices that promote individualism rather than conformity are the norm. Infants are talked to, played with, cuddled, and kissed by all members of the family. Each child's behaviors are observed and interpreted as describing the uniqueness of the child's personality or style. Young children are encouraged to be assertive, to meet their needs, and to challenge authority within bounds (Lewis, 1975). From infancy through early childhood, the interactional emphasis is on people rather than things. At about age 3, caregiving may be turned over to an older child, and the strong, individual identity of the child evolves and centers on a strong identification with the peer group (Leigh & Green, 1982).

Hispanic or Latino families share the value of early gratification, close physical contact, and adherence to the child's, rather than the adult's, needs. Cooperativeness rather than competitiveness is a goal of socialization, and families typically place more emphasis on harmony within the family and the larger society than on material acquisition (de Valdez & Gallegos, 1982).

Among some of the Pacific island cultures, social control and adherence to the rules of a formally structured, hierarchical society are critically important cultural values. Children's "bad" behaviors must be extinguished, and punitive methods of control are used regularly by the time the child is 3 years old. At age 3, children are typically put into the care of an older child, who has the responsibility of minimizing the child's interference with the adults, although the adults continue to participate in the child's discipline and training (Markoff & Bond, 1980).

As early interventionists gather information about the child and family, these differences in the family's view of the child and their childrearing practices may emerge. Urging families to push their toddlers toward more independence would be in direct conflict with many families' long-standing cultural values. Although encouraging assertiveness in a young African-American child might be a goal for one family, the same goal might not be viewed as appropriate by many Asian families. Regardless of the developmental and functional goals that provide the cornerstones for early intervention, the cultural preferences of the families form the primary basis for program planning.

Views of Disability and Its Causation

The American culture was founded on the principle that each person has the freedom to control his or her own fate. Our history books are replete with tales of famous Americans who "pulled themselves up by their bootstraps." The dominant Anglo culture is so enamored with this philosophy that, to this day, politicians seeking office continue to search for their humble beginnings and describe their upward climb to success. This view also pervades our education and treatment practices. In early intervention we are concerned with identifying appropriate and effective educational and therapeutic treatments that will allow children to function as normally as possible and lead lives in as independent a fashion as possible. We are accustomed to thinking that more is better, earlier is better, and more structured is better. These beliefs may produce a dilemma for families in the U.S. from nondominant cultures. Some of these contrasting views will be examined in terms of the role of fate and the role of the family with regard to disability.

Fate. Many cultures place a strong emphasis on the role of fate in determining a person's outcome. In the Vietnamese culture, for example, the individual is seen as having little power to escape from fate; an individual's goal is to achieve harmony in this life (Green, 1982). Some cultures, such as those with a strong Buddhist influence, accept fate but believe that suffering can be reduced through the individual's performance of good acts. For others, disorders may be attributable to a person's bad luck or misfortune, and the individual is not culpable.

Role of the Family. Closely related to a notion of fate as the determinant of disorders is the parents' or family's role in accounting for the disorder or disability. In Asian and Pacific-American, and some Anglo families, for instance, the family is often seen as accountable for the behaviors of the members of the family (Ishisaka & Takagi, 1982). The disability may be viewed as a punishment for sins or transgression and, thus, may be associated with great shame (Chan, 1976). Chan (1986) described various types of attribution. Parents may feel that they are responsible for their child's disorder because of something a mother or father did during the pregnancy. For some, attribution is related to ghosts, demons, or evil spirits possessing the disabled child. Or, the disability can be attributed to an imbalance in the mind-body relationships, the *yin* and *yang*, that may have been produced by, for example, food the mother ate. Regardless of attribution, responsibility rests with the family and, therefore, creates family shame and stigma.

As professionals attempt to enter into partnerships with families and begin gathering information on family goals and concerns, the ability and desire of the family to seek help, to enter into partnerships, and to outline goals for the child will be significantly influenced by the family's cultural perspective. As Lim-Yee (cited in Chan, 1986) suggested, cultural beliefs must be considered when we examine family adaptations to disabilities through models, such as the "grief cycle." These cultural beliefs may continue to exert an overriding influence upon the family's views of the child's disability, treatment, and outcome.

Views of Change and Intervention

One's view of causation will obviously influence notions of change or intervention. The behaviors of persons from cultures with fatalistic notions of causation will be markedly different from the Anglo view of "taking things into one's own hands." A fatalistic perspective is likely to result in resignation to or acceptance of fate and reliance on inner strength. Parents of children with disabilities "may be expected to stoically accept their fate and lifelong burden as principle caretakers" (Chan, 1986, p. 44). For some families, no action is seen as appropriate, because things "can't be helped" or "it wouldn't make any difference anyway."

Families that attribute causation to transgressions of family members are likely to experience shame and avoid seeking help. If help is sought, it is likely to come from within the family or larger family–cultural community network, rather than from the "outside." In Asian communities, for example, the family is paramount and help would be sought primarily from within (Ishisaka & Takagi, 1982). When professionals from the outside do interact with these families, they need to be sensitive to the family's needs to "save face." The best of intentions to involve families and mandate parental participation in our intervention efforts may be discomforting and alien to certain families (Chan, 1986).

In cultures that attribute disability and disorders to spiritual causes, rituals of expiation may be utilized. Healers, elders, or persons with special powers and knowledge may be consulted for information and treatment. In some instances families may be reluctant to share information with early interventionists about the medical practices that they use for fear of lack of acceptance and understanding. Some of these practices are discussed more fully in the following section.

Views of Medicine and Healing

In early intervention, a major entry point for assessment and service delivery for families is through the health care system. The type of information health care professionals may seek from a family, their assessment and treatment practices, and their interpretations of findings may differ widely from the view held by that family's dominant culture.

Link Between Mind and Body. Western views of medicine and healing, particularly those in the United States, are focused on preventive education and interventions through prescriptive drugs, surgery, and testing, using highly technical equipment and approaches. While a more holistic approach has been gaining recognition, traditionally a dichotomy has existed between both the identification and treatment of disorders of the mind and body. This dichotomy stands in sharp contrast to the philosophies of many other cultures. In Hispanic and Asian-Pacific cultures, for example, physical and emotional well-being are seen as linked (Green, 1982); illness is viewed as stemming from an imbalance in physical and social factors. To illustrate, Green discusses three types of these disruptions in balance as viewed in some Hispanic cultures: *empacho, mal ojo*, and *susto*. *Empacho* refers to a physiological condition created by food that cannot be dislodged in the stomach. *Mal ojo* is produced by social relationships (e.g., glances from others, covetous looks) and is manifested in symptoms such as headaches and sleeplessness. *Susto* is produced by fright, and includes symptoms like depression and changes in eating habits. It is noteworthy that treatment, particularly for the latter two disorders, would be pursued through healers other than physicians who may be considered to be more able to treat these disorders. Although these views are not held by all Hispanics and are less likely to be held by younger generations, they may still influence a family's actions.

The belief in the link between mind and body might influence not only the choice of intervenor/healer but also the interpretation of information related to diagnosis and causation. For example, in an Asian-Pacific culture, an organic cause of a disability may be seen as the basis for a disorder that would have been labeled as psychological by a Western health care provider (Ishisaka & Takagi, 1982).

Sources of Medical Information. As noted above, the physician or health care professional may not always be viewed as the primary medical provider. Many cultures rely on family members, elders, friends, or folk healers for information and treatment. In some cultures, the use of religion in treatment may play a major role. In the African or West Indies cultures, for example, a healer is a person with "the gift" (Green, 1982). For the child with a disease or a disability, these other sources of information may play a significant role in the family's approach to gathering information and providing treatment.

Medical Practices. Just as the sources of medical information may differ across cultures, so, too, do medical practices. Traditional practices may include the use of herbs, plants, animals, and massage. One example of a traditional practice that has led to misunderstandings in the American culture is the use of coin rubbing. This massage treatment is utilized by the Vietnamese community to treat disorders such as headaches and colds. Coin treatment, or *Cao Gio*, literally translates to *scratching the (bad) wind out of the body*. The treatment involves the massaging of chest and back with a medicated substance, like Ben-Gay, and the striking or scratching of the skin with a coin or spoon. This process leaves superficial bruises and, when spotted by professionals who are unaware of the technique, has often resulted in a referral for child abuse. This practice provides a clear example of differences in treatment techniques used by Western medicine and other cultures and also dramatically underscores the issues in diagnosis and interpretation when the various cultures meet.

Most children and families referred for early intervention services begin the process with the health care system. Health care professionals are typically an integral part of the team of professionals that deliver services to the child and family throughout the course of early intervention. Clashes between cultural values may be particularly overt in the area of medical diagnosis and treatment.

Views of the Family and Family Roles

Ask families from different ethnic and cultural groups to define their families, and it is likely that each group's definition will be different. Large, extended families that may include 100 or more relatives on both sides of the family are the basic units of Philippine society (Ponce, 1980). Kinship there is all important and Filipinos will go to great lengths to care for and support members of the family (though people who are not members of the kinship network are considered to be outsiders). Thus, an early interventionist seeking information about the family may find that the forms cannot accommodate the numbers of individuals that make up the family's support system. The interventionist may also discover that she or he is not numbered among those whom the family members think will help them and their child.

Hispanic, African-American, Asian, and Indochinese families also share the commitment to extended family and work cooperatively to achieve family, rather than individual, goals. Multiple generations may live together in a single household, with responsibilities for child care shared by all.

Family Members' Roles. Unlike the small, nuclear Anglo-American family, the roles of family members in other cultures tend to be diverse. Older siblings or relatives may become the primary caretakers of toddlers and preschoolers in Pacific Island, African-American, Asian, and Hispanic households. In some island cultures, such as Samoa, for example, several family houses are clustered together to form an *aiga*. Each aiga is headed by a *matai*, or chief; and the matai and his wife are often more influential in childrearing than the child's biological parents (Markoff & Bond, 1980). Among the Chinese, the paternal grandmother is often the unofficial head of the household. Although family roles differ among Native Americans, grandparents are often the primary parents, with uncles, aunts, or other members of the tribe also called upon to discipline the children.

The Anglo-American family of 30 years ago is no longer typical in America, but it has never been typical in much of the rest of the world. The majority of cultural groups rely upon large, extended families that maintain close ties, share responsibilities, and provide support to one another. In some instances, biological parents are not the primary decision makers for their child; other members of the family or community fill that role. Consequently, when gathering information, it may be important to determine the family structure, who is closest to the child, and who has decision-making power. Although parental consent is a Western value that cannot be ignored, in reality, interventionists may have to obtain the consent of many others to effectively intervene. It is equally important to remember that, as different groups have moved to the United States and taken on many of the characteristics of the mainstream culture, many of these traditional patterns and practices may have been modified. As Glenn (1989) relates, "We in the U.S. have grown accustomed to this miracle of cultural creativity. The immigrant culture is always changing but never quite lost by those who choose to retain it. That is how it should be" (p. 779).

Language and Communication Styles

It has been said that culture is communication; and language, both verbal and nonverbal, is the primary mediator of our interactions with others (Hall, 1976). Language is more than words; it is a way of thinking and viewing the world. So, even in the most textbook-perfect translation, there is a great deal inherent in many messages that cannot adequately be communicated. The inadequacy of translation became apparent in a story related by a colleague about her presentation in the People's Republic of China that was being translated from English to Mandarin. The presenter was several paragraphs into a discussion of mainstreaming when she noticed that the audience was pulling away and watching her with some suspicion. Concerned, she asked the audience to talk with her about what they had been discussing. After considerable hesitation, one of the participants said through the translator that they found it very strange that in the United States we would throw young, handicapped children into the river! Sometimes words can be translated when concepts cannot as easily be.

Families with limited English proficiency (or interventionists with limited other-language proficiency) are seriously disadvantaged. Specifically, cross-language communication is typically frustrating, causing both parties to want to terminate the interaction. Successful early intervention takes time, and, when the time necessary to collaboratively share, plan, and implement services is cut short because of difficult communication, some of the goals can be lost.

To simplify communication, we often resort to gestural language; however, we seldom are aware of the meaning of gestures in other cultures. For example, a "thumbs up," which is an American sign of success, is viewed as an obscene gesture by some South American cultures. Likewise, pointing, beckoning another person with a hand gesture, and patting a child on the head are all crude and inappropriate in both Asian and Moslem cultures.

Communication. Cultures can be characterized by the forms of communication they use and prefer (Hall, 1976). High-context cultures tend to rely on situational cues, established hierarchies, and nonconfrontational responses in their communication with others. Low-context cultures tend to prefer direct messages and to rely more on what is said than what is left unsaid (Chan & Mahseredjian, 1989). The Anglo-American culture epitomizes a low-context culture that values direction, speed, and "getting the job done." Many other cultures use all communicative interactions as ways to get to know someone better and are far more interested in the process of the interaction than its outcome. Real exchanges of information can occur only after the relationship has been built, and relationship-building requires time. An understanding of a group's cultural context can facilitate communication and also be useful in understanding and planning learning environments (Westby & Rouse, 1985).

Both giving and saving face are important in communication for cultural groups from Asia. Asking questions is sometimes seen as challenging someone's knowledge, and such a challenge could result in loss of face. Thus, the smile and nod of assurance that is given by someone from that culture may be misinterpreted to mean that there was understanding and agreement, when in fact there was neither.

Gathering information is based on sharing information through observation and written and spoken language. When the spoken and written word are not understood and our observations may not be accurate in another cultural context, accurate, meaningful data are compromised. Although translators and translations provide an essential bridge, they do not always reflect the real meaning of the exchange.

A Paradigm of Ethnic Competence

The effectiveness of early interventionists will depend, to some extent, upon their ability to provide services that are culturally acceptable to families. Acceptability, in this context, means taking into account differences between the early interventionists and the family in terms of values, beliefs, traditional practices, family structure, and socioeconomic status. Thus, to be effective, early intervention requires not only meeting the special needs of the child, but doing so in a manner that reflects the cultural, ethnic, and language background of the family.

Although the need to provide services in a culturally sensitive manner should provoke little debate among professionals working with families, actually providing such services may require overcoming significant barriers. A fundamental barrier is the simple fact that most early intervention programs and their policies, as well as the interventionists, may represent only the values of the dominant group in our society—that is, English-speaking Anglos of predominantly middle class and upper middle class origins. Consequently, program effectiveness may be diminished to the extent to which the family's cultural differences are not taken into account. Thus, the effectiveness of programs often will depend upon the development of ethnic competence and behavioral changes by the service providers.

Ethnic competence (Taft, cited in Green, 1982) means acting in a manner that is congruent with the behavior and expectations of the members of a particular culture. This does not mean, however, that early interventionists should conduct themselves as though they were members of a particular culture. Rather, becoming ethnically competent requires early interventionists to engage in four tasks. First, they must clarify their own values and assumptions. Second, they must gather and analyze ethnographic information regarding the cultural community within which each family resides. Third, they must determine the degree to which the family operates transculturally; and finally, they must examine each family's orientation to specific childrearing issues.

Values Clarification

The failure to identify one's own values and assumptions regarding fundamental issues, such as personal development, family relationships, and the relationship between the family and the community, may adversely affect the early interventionist's effectiveness in gathering information and providing services. For example, it has been suggested that American life is characterized by active self-expression, equality and informality in social relationships, achievement and accomplishment, control of oneself and one's destiny while in pursuit of a better future, and individualism and autonomy experienced in democratic, nonauthoritarian relationships with others (Stewart, Danielian, & Festes, cited in Green, 1982). Although early interventionists may hold these values, they cannot assume that all families share them. In addition, it is important that early interventionists consider their own attitudes regarding cultural pluralism, that is, the extent to which they support assimilation into the dominant culture rather than maintenance of traditional customs, values, and beliefs. Consequently, when an interventionist is unaware of a discrepancy in values, conflicts may arise that could adversely affect services for families.

Ethnographic Information

The development of ethnic competence requires more than casual observation or quick discussions with co-workers of different ethnic backgrounds. Instead, it requires analyzing ethnographic information, with particular emphasis on five aspects of the entire group (see Green, 1982). First, it involves describing the ethnic group with which the family identifies. For example, it is helpful to know a family's country of origin, language, and dialect, as well as the size of the ethnic group within your city. Second, it is helpful to identify the social organization of the ethnic community, for instance, what resources are available in the ethnic community, what organizations or individuals control or supply resources, what are the formal and informal leadership roles within the community, and what informal networks exist. Third, a description of the prevailing belief system within the particular ethnic community is needed to determine, for example, which values, ceremonies, or symbols are important within the culture. Fourth, becoming informed about the history of a particular ethnic group, as well as current events that may directly or indirectly affect the family, lends understanding. Fifth, determining how members of the community gain access to and utilize social services is necessary. Finally, and perhaps most importantly, identifying the attitudes of the ethnic community toward help seeking can be useful in determining the most effective approach to working with children and their families.

Transcultural Identification

Early interventionists should understand the relationship between the larger society and the persons within a particular ethnic group The degree of transcultural identification, or, in other words, the degree to which the particular group modifies its customs and activities t blend with the dominant culture, is a significant factor in the lives o many, if not all, ethnic groups. The values of the nondominant grou will be in conflict, to some degree, with the values of the dominan society, and this conflict may raise barriers to effective early childhood services.

Early interventionists should ascertain the degree to which a particular individual or family defends, preserves, or abandons their cultural distinctiveness when interacting with the dominant society. Individuals within an ethnic community could be described in terms of the degree to which they have integrated the values of their own culture with those of the dominant culture. Sanday (cited in Green, 1982) identifies three categories of cultural integration: *Mainstreamers* are individuals who have assimilated the standardized values of the dominant society. *Bicultural* individuals participate in both the dominant and nondominant groups. These individuals are committed to the values and customs of their community of origin, while also having a stake in the economic, and some of the social, institutions of the larger society. The *culturally contained* (or isolated) are those individuals who are exposed to the dominant culture but their primary affiliation and locus of activity are within their cultural enclave. Finally, early interventionists must appreciate that cultural conflict often occurs when a family is required to seek help from the dominant culture for their child with special needs.

Family Considerations

The effectiveness of an early interventionist in working with an ethnolinguistically diverse family will be influenced by the family's cultural values and practices regarding childrearing. If the goal of the intervention is to optimize early child development, then the early interventionist must select behavioral goals that are congruent with the family's values. In order to identify appropriate intervention goals, an early interventionist should consider the following issues: Who are the members of the family system? What is the hierarchy within the family? Who is the primary caregiver? What are the predominant eating practices? What are the predominant sleeping patterns? What is the family's response to a child's disobedience and aggression? What are the family's beliefs about disability and its causation? Consider, for example, the case of Kristina, a baby born prematurely, with many birth complications, who was suspected of have cerebral palsy and referred by a local pediatrician to an early intervention program. After referral to the early intervention program, Kristina and her mother came to the center and her mother somewhat reluctantly agreed to participate in the services. After several weeks of getting acquainted, the staff members became aware of several factors: (a) Kristina was a very fussy baby and her crying upset and frustrated family members, who became concerned about the causational factors for crying and consumed with trying to figure out how to "get rid" of this behavior; (b) the paternal grandmother was generally "calling the shots" in the home; and (c) Kristina's mother was blamed for the baby's condition and she was becoming increasingly withdrawn. No prescription exists for how early interventionists should provide services to this family, but it is evident that this type of information provides valuable insights into a particular family's values and practices. The sensitive nature of this information, however, suggests that an early interventionist should explore these issues when a family is willing to discuss them, and only if such information is relevant to the services being provided.

Toward a Sensitive and Respectful Approach to Data Gathering with Families

The United States is a pluralistic society; no longer can it be likened to a melting pot. Rather, it is more like a salad of cultures, with each culture maintaining an identification while fitting with and contributing to the whole. Our ability, as early interventionists, to address this diversity poses a major challenge and opportunity. The challenge is to develop an awareness of the customs, beliefs, and practices of the many cultures represented in our society and to examine the ways in which our own beliefs and practices affect the families with whom we work. The opportunity is for increased respect, trust, and understanding that will enable early interventionists and families to work together more successfully.

> "Culture is the widening of the mind and of the spirit."
> Jawaharlal Nehru

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SESSION IV:

BALANCE & INTEGRATION

SUPPLEMENTAL MATERIALS:

Cultural Family Visit Checklist For Facilitator

Facilitator's Background Reading

CULTURAL FAMILY VISIT CHECKLIST FOR FACILITATOR

Prior to Session III - Overemphasis

___ Review Session IV - Balance and Integration

___ Find host family

___ Set agenda with family
    Arrival time ___
    Training time ___
    Meal time ___
    Training time ___
    Departure time ___

___ Set family consultant fee
    Consultant fee ___
    participant meal fee ___

___ Agency will pay meal fees

___ Participants will pay own meal fees

___ Set tentative dates with family

During Session III - Overemphasis

___ Explain purpose of cultural family visit

___ Finalize date with participants

___ Distribute directions to family's home

For Session IV - Balance and Integration

___ Finalize date with family

___ Finalize agenda with family

___ Remind family that they will establish roles and rules for participants and each other

___ Deliver fees to family

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FACILITATOR'S BACKGROUND READING

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